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FOR THE CHRISTIAN ADVOCATE.

THE NEW YEAR IMPROVED.

GENESIS, xlvii. 8.

"And Pharaoh said unto Jacob, how old art thou?"

This question of the Egyptian monarch was probably prompted by the striking and venerable appearance of the Hebrew patriarch. But the occurrence of a new year may, with better reason, prompt every individual to put the question to himself; and to follow it up with many other inquiries, which the lapse of time is fitted to suggest.

A birth day and a new year's day have generally been considered, by the reflecting and the pious, as calling them, in a peculiar manner, to serious consideration—to a careful review of the past, and a rational anticipation of the future. These days, indeed, are usually devoted, by the dissipated and thoughtless, to unusual hilarity and festive indulgence. But this is only one, among instances innumerable, in which "the children of this world" and they "who are not of the world," think and act in a manner exactly different. The practical Christian, if he sought only for pleasure, knows that seriousness and joy are so far from being incompatible, that the former often produces the latter —produces it in the highest degree and of the most exquisite kind. Let us then, on our arrival at another way-mark in the journey of human life, look attentively at the inscription which it bears; consider how much of our pilgrimage is past, and how we have past it; and look forward to the prospect which we have of "entering into the rest which remaineth for the people of God."

"How old art thou?" It is all but certain that these lines will never be read by one who will be able to answer as he did to whom the interrogatory was first addressed—"the days of the years of my pilgrimage are an hundred and thirty years." By a divine appointment the usual boundary of human life is now fixed at "threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off and we fly away." Extreme old age, accompanied as it usually is with enfeebled powers both of body and of mind, is certainly not in itself desirable. Yet when it is awarded by the Author and Preserver of our being, the aged should submit, not with the jocund levity which we have sometimes witnessed in old men, but say with the pious resignation of the afflicted "man of Uz"—"all the days of my appointed time will I wait till my change come." Serious cheerfulness is, indeed, peculiarly amiable, and worthy of careful cultivation, in those who are far advanced into the vale of life. But nothing surely is more unnatural, and therefore, to a mind rightly disposed, nothing more disgusting, than senile levity and trifling; however it may assume

the guise of fortitude or the semblance of philosophy. Death and eternity are, at all times, the most solemn and interesting objects that can be presented to human contemplation; and when they are near at hand, as they always are to the aged, it is insensibility of the most shocking kind, which alone can enable any one to treat them with real indifference; and if indifference is feigned without being felt, the hypocrisy is still worse than the carelessness which it affects.

Happy, truly, is that old man, whose many days have been past in glorifying God and in doing good to his fellow men; who "has fought the good fight and kept the faith," and therefore may say, in humble and joyful expectation of soon realizing what he anticipates, "henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day." Is this the character of any reader, between threescore and fourscore years of age? Venerated man! thy lot is truly enviable. The recurrence of a new year will be to thee no subject of regret, but of holy rejoicing. It may serve to remind thee that all thy labours, and trials, and conflicts, are fast hastening to a most desirable termination. Perhaps this will be to thee infinitely the happiest year of thy existence hitherto; the year when thou shalt *begin* to live—to live the angelic life; to enter on that better state of being, which is characterized in sacred writ by calling it "life eternal;" to live in the unclouded vision of God and of the Lamb; to live where every infirmity, and pain, and sorrow, and sin, shall be forever excluded; to live where thy attainments in knowledge and holiness shall exceed those of the present state, far more than the acquisitions of the best and wisest man on earth, exceed those of the child whose faculties are only beginning to expand. There shall

"Heaven's eternal year be thine."

In the mean time, and especially at the beginning of a new year, it becomes the aged Christian to reflect on all the way which the Lord hath led him in the wilderness of this world—To reflect with deep humility, on his numerous defects (for numerous defects he will find) in love and obedience to God, and in active engagedness in doing good to mankind; and in view of all his unworthiness and short-comings it will behove him to make a renewed application to the peace-speaking blood of his atoning Redeemer. He ought also to recollect with the liveliest gratitude, the many mercies, temporal and spiritual, which he has received at the hands of his heavenly Father. And having experienced so large a measure of the divine care and kindness, he certainly ought to exercise an humble, confident, and cheerful trust, in the power, grace, and faithfulness of God, to sustain him through the remainder of life, and to bring him at last to the full fruition of Himself in glory.

The duties peculiarly incumbent on an aged Christian, and to the performance of which a new year may well lead him to devote himself afresh, are patience under infirmities; the cultivation of a devout spirit and a heavenly frame of mind; tenderness and condescension to the young—imparting to them salutary counsels with fidelity, freedom, and gentleness; such activity still in doing good, as diminished strength and vigour will permit; and the giving of all the weight of a character which years, experience and influence create, to every endeavour, or plan, or enterprise, which has for its object, the happiness of man and the honour of God.

But, alas! if any reader is approaching the verge of time, yet unreconciled to God through Jesus Christ, and consequently with all the sins of a long life unrepented and unpardoned--what shall be said! We willingly recollect the divine command, "Rebuke not an elder,

but entreat him as a father." Yes—let the aged sinner be entreated, in all the bowels of Christian love and sympathy, to consider, at entering on a new year, the unspeakable fearfulness of his situation. How old art thou? As thy soul liveth, there is but a step between thee and death; and if a speedy flight to the Saviour do not prevent, it will be to thee not merely the death of the body, but the death of the soul—eternal death. Still there is hope—there is hope, if thou wilt not cut thyself off from hope, by continuing a presumptuous reliance on the time to come. Beware of this, as of the path which leads to inevitable perdition. How is the grace of God and the redemption by Christ magnified, by the astonishing fact, that all thy sins may yet be pardoned! How should the consideration of this fact excite thy admiring and adoring gratitude! In the deepest prostration of soul, at the foot of sovereign mercy, humble thyself for all the aggravated guilt of a misspent existence. Imploring the aid of omnipotent grace, cast thyself into the arms of that Saviour "whose blood cleanseth from all sin," and by faith rely on him alone for salvation: ask importunately the influence of his Holy Spirit, to renew and sanctify thy soul; consecrate the remnant of thy days, unfeignedly and unreservedly, to the love and service of God thy Saviour, and thou shalt yet find mercy. This year—if this year shall witness so happy a change—will be remembered by thee to the ages of eternity, as the happiest year of thy mortal state: as the year in which the gloomy prospect of endless wo was exchanged, for the hopes and blessedness of the sons of God; for the prospect of "a crown of glory which fadeth not away."

Again—"How old art thou?" Let those who are in the *meridian* of life put the question to themselves; and let it give rise to all the interesting inquiries to which it naturally leads. Let them ask whether their character as Christians, and their attainments and usefulness as men—as members of society in all its forms and divisions—are such as their age indicates that it ought to be. Their time for making improvement in knowledge, and in capacity for usefulness, is not indeed terminated as yet, but the period is rapidly approaching its close. They can make but few acquisitions more, unless they are made with diligence and speed. What then are your improvements? Have you made all the progress in knowledge which, at your time of life, you ought to have made? If not, be in haste to make them, mindful that the season of decline is soon to succeed to that of improvement. Have you been as useful as you ought to have been—and are you so now—to your family, to your friends, to your neighbours, to your country—in all the departments of religious and civil society? Recollect that it is from persons at your stage of life, that society has a right to expect the most important and the most active services. Are you rendering such services? rendering them as extensively and vigorously as your powers and means will permit? Might you not do more than you are doing, or have ever done? Are there not some who are doing more than you?—some who have no greater facilities of doing it than you possess? May you not, if spared through the year on which you are entering, do more good than in any past year of your life? If you *may*, resolve that, with God's help, you *will*. Above all, have you paid due attention to the "one thing needful?" Have you made sure of "that good part which shall not be taken away from you." If you have, endeavour this year "to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" more than in any former year. In the midst of the business and cares of life, keep in mind that "ye know not when your Lord will come, whether at midnight, or at cock-crowing, or

in the morning, lest coming suddenly he find you sleeping"—find you in circumstances in which he will take you by surprise. Recollect, that health, and vigour, and talents, and esteem, and usefulness, and important undertakings and engagements, afford no security against the arrest of the king of terrors. Therefore regard the command of the Master—"What I say unto you, I say unto all—watch."

But has this page met the eye of any who have reached the age of thirty, forty, or fifty years; who, amidst all their cares, have never as yet taken "an effectual care of the soul?" A new year may well be an alarming occurrence to all of this description. It should admonish them to recollect themselves seriously. Think whether you have not heretofore flattered yourselves —perhaps seriously resolved—that before the age which you have actually reached, your spiritual state should be better than you now find it: that your peace should be made with God, and you be living in a state of preparation for a better world. And what reason have you to believe, that the causes which have produced procrastination till the present time, will not produce it to the end of life?—that, just as heretofore, year after year will not steal away, till eternity, with all its infinitely interesting realities, shall press upon you, without the possibility of your making any suitable preparation for it? Such has been the unhappy experience of thousands, and tens of thousands; and what reason can you assign that it shall not be yours? Believe it, men do not ordinarily grow more thoughtful about their eternal state, as they advance in age. They usually become more stupid, hard, and careless: conscience becomes less sensible, the habits of sin become more inveterate, the spirit of grace is grieved, and the danger of losing the soul is awfully enhanced. Your best, and your only rational hope, of escaping this fearful issue, is to begin the great work of preparation for eternity, without a moment's delay. "Behold, now is the accepted time; behold, now is the day of salvation. To-day, if ye will hear his voice, harden not your hearts." Let this new year be to you the beginning of a new life, lest you find yourselves at last among the wretched multitude, who will exclaim—"The harvest is past, the summer is ended, and we are not saved!"

Once more—How old art thou? Are you yet in the morning of life? Still, the question is as proper for you as for those of any other age. The young, indeed, are usually the most easily impressed, and the most likely to receive lasting benefit from serious thought and good resolutions. Youth, too, is the seed-time of human life. As they sow then, they will be likely to reap through the remainder of their days, and perhaps in all the endless duration which will follow, when time shall be lost in eternity. Let the youthful reader, then, at the beginning of this new year, look back through that which has just closed, and through all the years which he has numbered—How has your time been past? Has the whole been profitably employed? Has not a considerable portion of it been wasted, or worse than wasted? What errors, or vices, or follies, or imprudencies, do you observe? Have you made as much mental improvement, and in all respects as much preparation for future usefulness, as you might and ought to have made? Examine whether you have not begun to form—perhaps have already formed—some injurious habits, which it will be of the last importance immediately to correct. Let not, however, any observation of wasted time, of lost opportunities, of contracted vice, or of comparative inferiority to others, sink you into despondence. At no age ought this effect to be produced

by a review of life, the consciousness of guilt, or the pressure of misfortune. But to yield to dejection or discouragement in youth, is doubly unwise and criminal. The perception of error, and a sense of criminality, ought ever to be followed by immediate repentance and reformation, and by vigorous exertions to retrieve every loss, by increased diligence and exemplary virtue. But to waste a part of life in vice and indolence, and to resign the rest to despair and inaction, is equally unworthy of the spirit of a man and the temper of a Christian. While the period for improvement lasts—and it ought to last till the faculties sensibly fail—it is scarcely credible what may be achieved, by unabating activity and steady industry.

But youth, perhaps, are oftener in danger of overweening vanity, than of heartless despondence. Does any young reader think that his attainments are great for his age? Suppose them to be so in comparison with many: yet his reading cannot be extensive, if he needs to be informed of some who, at his age, were probably qualified to be his teachers, for ten years to come. The most, at any rate, by consulting their own observation, scanty as it must be, will be able to refer to persons of their own years, whom they must reckon as decidedly their superiors. While this should serve to suppress vanity, it should also stimulate to exertion. From vigorous, and constant, and well directed exertion, a youth can hardly expect too much.

The effect, equally of retrospection and of anticipation, ought to be, the deep impression on the minds of the young of the value of time; of the importance of forming good habits, and of avoiding those which are bad; of the pernicious influence of indolence, and of companions who are vicious, dissolute, or idle; of the unspeakable benefit to be derived from associating with the wise and virtuous; of the necessity of regarding every thing that will affect their character, or that will hinder or help them in running the career of life with reputation, influence, and benefit to mankind. He who oftenest calls himself to account on all these points, he who does it not only every year, but every day, will be the fairest candidate for honourable distinction and successful enterprise.

But the great and indispensable possession for the young, as well as for the old and middle aged, is "pure and undefiled religion." How old art thou? Is the answer—"only ten years?" Be it so—at this age we have seen some unquestionable and most amiable examples of Christian piety. Are you such an example? If you are, you will hesitate to commend yourself, by an affirmative answer. Let us then put the question thus—Do you indulge an humble hope, that by a divine and renewing influence, you have passed from a state of nature to a state of grace? If, on good grounds, you indulge such a hope, you can never exceed in your gratitude to God, for his goodness to you. Yet, "be not high minded, but fear." True humility will be one of the best tests, as well as the greatest ornament, of your Christian character. Endeavour in all things to adorn the gospel, that you may recommend a life of genuine religion to your relatives and your young companions.

But alas! how many children and youth, from ten to twenty-five years of age, and of those too who have enjoyed the inestimable blessings of pious parental instruction and example, and the faithful preaching of the gospel—how many of these are there, who have never yet laid seriously to heart the things that belong to their everlasting peace. Devoted to vanity and pleasure, or immersed in business, or engrossed with study, or fired with

worldly ambition, they are utterly careless of their souls; or, at best, they content themselves with a formal and educational respect to Christian ordinances and institutions. It is not in the power of language to describe the folly and the danger of yielding to the temptations by which this heedless throng are hurried, as by a mighty stream, toward the abyss of final ruin. Many of them will listen to no serious admonition--Those who do, generally soothe their consciences by persuading themselves that they are only deferring a serious attention to eternal concerns to a more convenient season. Dear deluded youth, that season will, in all probability, never come. All experience is hostile to your calculations. Those who have made the most accurate observations on this subject have said, that a majority—probably a large majority--of all that are ever pious, have become so between the ages of fifteen and thirty. While, therefore, the offers and the hopes of mercy are not withheld from those of any age, you perceive that, in fact, they are by far the most frequently embraced and realized by the young. To youth a special and encouraging promise is made—"They that seek me early shall find me." Will you not avail yourselves of this promise? Will you put yourselves beyond the possibility of pleading it? You will do so, whether you live or die, if the delay for which you plead be continued a little longer. But why would you wish for any delay in this great concern? You utterly misconceive of religion, if you suppose that it will diminish your happiness. True religion will, indeed, change your pleasures, but it will also increase and exalt them. Risk not, then--as by delay you will most fearfully risk--the danger of dying in your sins--of grieving the Spirit of grace, of becoming hardened in impiety, of being even abandoned to vice, and of thus filling up the measure of your iniquity till wrath come upon you to the uttermost. Rather make this a happy new year--*happy* beyond what language can express--by commencing it with the consecration of all your youthful powers to the God who gave them, and to whom it is equally your duty, your honour, and your happiness, to devote them without reserve. MONITOR.

FOR THE CHRISTIAN ADVOCATE.

THOUGHTS ON LAY-PREACHING.

The season in which frequent and extensive revivals of religion occur, is always, to the friend of the Redeemer's kingdom, on many accounts, a peculiarly interesting season. His own soul is commonly refreshed as with marrow and fatness. He rejoices to see his fellow believers equally favoured. He is glad to hail the conquest of new subjects brought under his Master's reign; and he is filled with delight to see new additions made to his Master's glory. Such a season is, to a church, or to a number of churches, analogous to that in which a gracious God lifts up the light of his countenance on an individual believer. It is a period of joy, of sanguine expectation, and sometimes of transport, so great, that, often, the unhallowed mixtures which attend it, are, for the time, in a great measure unobserved; and the unhappy consequences which follow its circumstances and appendages, are little anticipated, and therefore seldom wholly avoided.

Yet it is a fact, that while Christians are bound to rejoice in revivals, to bless God for them, and to use all proper means for promoting them, there are dangers to which the church is, at such a time, peculiarly exposed, and against which her members ought to be most vigilantly on their guard. Among these, there are few either more obvious or more serious, than the tendency of the state of things at such sea-

sons, to beget a disposition to undervalue the stated and ordinary ministrations of the gospel. The minds of Christians are warmed and elated. Young converts are in all the ardour of their first love; and the awakened and convinced are anxious to employ all the means which may promise to be connected with a blessing. Hence there is a tendency, in many cases, to multiply to an unusual, and sometimes to an excessive degree, public meetings; to have some public exercise every evening in the week, besides three or four times on the Sabbath; and to resort to various extraordinary methods of rendering these meetings and exercises externally impressive. There is also a fondness, very natural, and, in itself, not improper, for having instruction and exhortation, as well as prayer and praise, at all these meetings. And as no one pastor has time or strength enough to preach as often as the feelings of many around him will be ready to demand, the transition will be easy and direct to a desire that some of his parishioners should appear from time to time as his substitutes, and take his place in *public speaking* as well as in *prayer*.

All this is very natural; and what is more, within certain limits, very proper. That is to say, when persons of known piety, prudence, good sense, and zeal, in the absence of the pastor, step forward, and conduct the prayers and praises of the assembly; especially when the *elders* and *deacons* take the lead in these laudable services; every friend of piety will give such conduct his cordial approbation. Nay, I consider it as one of the most decisive evidences of a flourishing state of vital godliness in a church, when a considerable number of its members are ready, when called upon, to take the lead in the devotional exercises of a social meeting. Most heartily do I rejoice, that such services to the church, by its lay-members, are rendered far more frequently and freely than when I entered the ministry thirty years ago; and the beneficial effects of this improvement are, I think, by no means either few or dubious.

But it is human to err, and to pervert, or carry to extremes, some of the best things. And when the minds of any considerable number of pious people are excited and warmed, as in a season of revival, I suppose it often happens that there is a tendency to permit and encourage some who are not qualified for promoting the edification of their fellow professors, not only to take the lead in prayer, but also to undertake the office of instruction and exhortation. All experience proves, that the public speaking of unauthorized men is liable to become excessive and irregular, and that it is hard to control. When once the door is opened, who will shut it, or at what point will it be shut? More especially when, as is well known, the most vain, arrogant, enthusiastic, and superficial, are of all men most apt to imagine that they are qualified to be public instructers, and most ready to obtrude themselves into the office. In most of the great revivals of religion that I have ever read or heard of, more or less of this irregularity appeared. In the celebrated and truly glorious revivals which occurred, and which prevailed very extensively in this country, under the ministry of *Whitefield*, *Edwards*, the *Tennents*, and other distinguished ministers of Christ, from fifty to seventy years ago, irregularities as to this point were frequently complained of, and evidently, in some cases, injured the cause of religion. They are mentioned with pointed disapprobation and regret by the venerable president *Edwards*, in his "*Thoughts*" on the Revival of Religion which existed in his day in *New England*; and I suppose they seldom fail in some degree to arise, whenever a large number of persons in the

same neighbourhood are awakened and brought to the knowledge of the truth. I suppose, too, that the season of their exhibition seldom closes without leaving all judicious and prudent people perfectly convinced that they are mischievous, and to be deplored. But in this, as well as in other important cases, those lessons which are learned by one generation, are generally forgotten before another arises. It seems to be necessary, then, for the churches, every few years, to learn by woful experience, the mischiefs of *lay-preaching*, and *lay-exhorting*, and to be delivered from them only after witnessing for themselves their unhappy effects. In the moral and religious, as well as in the physical world, there are diseases which cannot be arrested by any human remedies, but which must run a certain course, and then gradually disappear.

I propose in this paper, very briefly, to inquire what that LAY-PREACHING IS, which ought to be discountenanced and prohibited by all regular churches; and then point out some of the MISCHIEFS of this irregularity.

I. What is *Lay-preaching?* What is that instruction and exhortation on the part of *laymen* which is inconsistent with gospel order, and which every church which respects the will and ordinances of her Divine Head, and wishes to maintain a respectable character, ought to forbid?

It is evident from scripture, that private Christians are bound to *exhort one another daily, lest they be hardened through the deceitfulness of sin.* In whomsoever they observe any thing contrary to sound doctrine or practice, they are bound, if they have a suitable opportunity, to bear testimony against it. And whenever they find those who need instruction and exhortation, they undoubtedly ought to take occasion, if Providence open a door for the purpose, to address them in a reasonable manner. This, however, it is apprehended, ought to be confined to the *private circle*, and by no means to encroach on that public, authoritative instruction, which ministers of the gospel are commanded to communicate, in the name of their Master.

Again: *Parents* and *heads of families* are certainly bound frequently to address their children and servants, and all who belong to their households, on the great interests of their souls and eternity. Every family, properly constituted and regulated, is a little church, and the heads of it, are its divinely authorized teachers and governors. Of course, it is incumbent upon them daily to discharge the duties pertaining to these relations. In this respect, as well as in relation to temporal comfort, *he that provideth not for his own, especially for those of his own household, hath denied the faith, and is worse than an infidel.* The head of a family who neglects to instruct and exhort all committed to his care, more particularly on the most important of all subjects, is certainly guilty of criminal negligence. And even if some of his neighbours occasionally drop in, and unite with him and his family, in their daily worship, he ought not to prevent, but rather to encourage it. Whether three or thirty people attend on the proper exercises of domestic worship, their nature, and the duty of engaging in them, remain the same.

Further: *Schoolmasters*, and other teachers of youth, are under the most solemn obligations, frequently to address those committed to their care, on the great concerns of eternity, and to endeavour at once to inform their understandings and to impress their hearts on those momentous concerns. A diligent, enlightened, affectionate, parental discharge of this duty, can certainly never implicate its author either in the sin or censure of *lay-preaching*.

In short, laymen may, with pro-

priety, engage in all those acts of instruction and exhortation which are, properly speaking, *private* in their nature. They may teach, entreat, or exhort any individual, or company of individuals, into whose presence they may happen to come, provided they do it *as private persons;* without any thing *authoritative* either in their language or manner. But when those who have received no ordination or license, from any proper ecclesiastical authority, undertake *publicly* to address their fellow men, as those who are authorized to do so; *expecting* and *claiming* to be heard, as public teachers; and requesting an assembly to listen to them as speaking in the name of Christ;—whether they go into a *pulpit,* or not;—whether they wear a particular *dress,* or not;—whether they speak from a formal *text* or not—they certainly invade the province of ministers, and are chargeable with the disorder and sin of *lay-preaching.*

It will readily be perceived, from the foregoing remarks, that it is not an easy thing to draw the line between *public* and *private* teaching. The essential difference between them does not consist in any particular *posture* or *external form of address;* but in a variety of particulars, which are more readily perceived and estimated by a judicious observer, than described in words. But whenever we have ascertained and laid down the difference between these two modes of teaching, we are prepared to say what is irregular *lay-preaching,* and what is not.

Before I take leave of this branch of the subject, I think proper to observe, that candidates for the holy ministry, and by these I mean, such young men as have completed their academical course, and are actually engaged in the study of theology, are certainly to be considered as standing in a very different light from other laymen. For, although not yet licensed to preach, they are in training for that purpose; and, of course, those exercises which have a tendency to cultivate and strengthen their faculties, and to prepare them to address their fellow men with ease, force and impressiveness, form a very important part of their training; and therefore ought not to be wholly prohibited. It is true, even theological students, previously to their licensure, ought to exercise their gifts only in the presence of small assemblies of people, and, for the most part, in retired situations, and even then with marked humility and modesty, and never to take on themselves, either in language or manner, that *authority* which belongs only to those whom the constituted governors of the church have regularly clothed with power. But still, I have always considered them as standing in a peculiar situation, and as entitled to take somewhat more liberty in addressing congregated bodies of people, than is proper for those who have not the ministry in view.

One grand reason, in addition to that which has been already suggested, why students of theology ought to be considered as enjoying greater privileges than other laymen, in addressing a number of persons convened for social worship, is that they are supposed to be always *under the immediate inspection of the church.* Every one of them is either under the care of some Presbytery, and, of course, constantly amenable to that body; or else studying at some Theological Seminary, or under the direction of some judicious, respectable clergyman, who may be considered as competent to advise and control him throughout his whole course of professional training. If, therefore, at any time, he be found uttering himself in a rash, unguarded or erroneous manner, the remedy is obvious and easy. Not so with many other lay-members of the church. Besides, theological students, who aspire to the office of teachers and

guides to others, are supposed, in general, to have better talents, to be better educated, and to possess more fervent enlightened piety, than the common mass of lay-members of the church; and, therefore, may be more safely trusted to participate in those public exercises, which demand a large share of wisdom, prudence, and spirituality.

Perhaps, also, in defining the limits of duty on this subject, it may not be improper further to state, that, under the old synagogue system, it was considered as orderly for the ruler of the synagogue to call out whomsoever he thought proper, to instruct and exhort the people; and that it was by no means uncommon for that officer when he saw any person in the assembly, whether minister or layman, whom he considered as capable of addressing the congregation to advantage, to request him to do so; he himself, however, sitting by all the time, ready to correct any thing that might be said or done amiss. Facts which wear this aspect may be found in *Luke* iv. 16, and *Acts* xiii. 15. I am also inclined to think that this practice was sometimes adopted in the Christian church, in the first two or three centuries: that is, that when the bishop or pastor of a church was either fatigued, or indisposed, or had any valid reason for keeping silence himself, he felt at perfect liberty to call upon a *ruling elder* or *deacon* to address the people in his stead, and in his presence: and if any thing were uttered which he did not approve, he had an opportunity of stopping or correcting the speaker, and of forbidding him again to officiate in the same manner.--And if, at the present day, a pastor were sick; or if, in a season of revival, the meetings for social worship within the bounds of his congregation were so numerous that he could not possibly attend them all, he should request an elder or a deacon, of known piety and prudence, to go and speak to the little assemblies convened in his neighbourhood; the pastor being careful to keep every thing of this kind under his own inspection and management; I know not that he would be to blame for so doing. But, in such case, the individual so employed, ought to go forth from time to time, as one under the direction of a superior, and not take a single step without the direction, or contrary to the wishes of his pastor.

But when, disregarding all these limits, persons who have no claim whatever to the character of authorized teachers, either in possession or expectancy, undertake to usurp the office of those who are thus authorized, and to go forth, in effect preaching the gospel, without license;--when they appoint meetings, and collect the people together for the purpose of hearing *them*;—and when they rise and speak to them in the way of instruction and exhortation;--whether they speak from particular texts or not;—whether they express themselves in the usual ministerial style or not;—they are chargeable with the sin, and expose themselves to the censure of *lay-preaching*.—Let us now

II. Attend to the *evil* of this irregularity. It is probable that many serious persons, who have not attended to the subject imagine there can be very little evil in the irregularity in question. When their hearts are warmed, and their affections excited;—when they see people willing to convene for social worship, and at a loss for some one to address them;—it is probable, I say, that many serious persons, placed in these circumstances, hastily conclude, in the ardour of their feelings, that it is clearly their *duty* to step forward, and become public speakers. Nay, I have known some pronounce, in such cases, that to hesitate, is to sacrifice the spiritual interests of men to the dictates of *carnal prudence;* to prefer the trammels of cold, official formality to the salvation of immortal souls.—

It is thus that the vain, the inconsiderate, the superficial, the rash, the arrogant, (for with all these infirmities men may be truly, and even fervently pious) often rush forward, guided rather by heated feeling, or delusive imagination, than by enlightened and sanctified judgment, or the word of God. But the evils of the practice under consideration are very many, and very great; and will undoubtedly appear so when brought to the test either of scripture or of sober experience.

1. It is plainly CONTRARY TO THE WILL OF GOD. If the Christian ministry be a divine ordinance; if we find in scripture an express warrant for the setting apart of a particular set of men for the work of the sanctuary; if preaching the gospel be one of the appropriate, and also one of the most delicate, difficult, and important parts of a minister's work; if no man may take the functions of this office to himself, except he that is called to it of God; if every one who does thus take to himself these functions without authority, invades a divine ordinance, and incurs the divine displeasure; (and all these positions may be established from scripture with the utmost clearness;) then surely there is no difficulty in making out the sinfulness of lay-preaching. Some may doubt what it *is* that deserves to be so called; but when the character of the act is completely ascertained and admitted, methinks there can be no room for hesitation in pronouncing it a *sinful* act. Further; all those passages of scripture which strongly inculcate the necessity of peculiar qualifications in ministers of the gospel; which declare that they must be *no novices—apt to teach—prudent--wise--sober, &c. &c.* which direct that before men be permitted to rule and teach in the church, they be *tried*, and found *qualified;*—all these scriptures, and many more of analogous character, plainly imply, that men ought not to be permitted, at *their own pleasure*, or at the pleasure of those who are perhaps as little qualified or authorized as themselves, to perform the work which is appropriated to the ministerial character. It was the divine direction that none but the *Levites* should bear or touch the *ark of God:* and we know the fearful consequence which followed the act of one well-meaning man, who merely ventured to touch it once with his hand, and as he thought to prevent it from falling!

2. The practice of lay-preaching tends to DEGRADE THE MINISTRY OF THE GOSPEL, which we all grant to be a divine ordinance. When persons who are not clothed with the ministerial character, are enabled to express themselves, in the warmth of their feelings, in a fluent, bold, and impressive manner; when they are observed to speak for a number of times, and perhaps for three or six months together, in a manner pertinent, and highly acceptable to a large class of hearers,—the inference is apt to be, and is often, in fact, found to be,—that there is no need of taking so much pains,—incurring so much expense—and engaging in such long-continued and laborious study, in order to become qualified for the work of the ministry. "Here," say the rash, the ignorant, and the superficial—"Here are men who never went to college—never learned Latin or Greek—never went through a regular course of Theological study in their lives; and yet we do not see but that they preach quite as well, *to say the least*, as those who have enjoyed all these advantages." It is true, indeed, all enlightened and judicious hearers, perceive with pain, all along, the want of suitable qualifications in these self-made preachers; they perceive their want of digested knowledge, and lament the crude, uninteresting, and sometimes erroneous matter which they throw out; and even

their greatest admirers, after a few months, begin to see that their stock is exhausted, and that they are not the great preachers which they once imagined them to be. But the discovery is made, in some respects, too late. Unspeakable mischief has been done. Impressions unfavourable to the ministry, and of course to religion, impressions perhaps of the most indelible kind, have been made on the minds of many. This is not mere imagination. It has been often exemplified by mournful facts.

Nor is it any objection to this reasoning, that we may, in some cases, find individuals, in every community, who are quite as well qualified to instruct their fellow-men in divine things, and perhaps, even better qualified, in many respects, than most ministers. What then? Suppose we were to apply the same reasoning to civil officers? Suppose we were to say, "Many of the legislators of our state are by no means so well qualified to make laws, as many of their fellow-citizens who have not been chosen to that office. Therefore some of the most wise and capable of those who have not been elected ought to intrude into their seats, and perform their duties in their stead, or in company with them." What would be thought of such reasoning; or what would be the consequence of undertaking to decide and act accordingly? Every one sees, at a glance, how absurd and monstrous it would be. But it is not at all more absurd or more monstrous than the principle and practice which it is intended to expose.

3. The practice of *lay-preaching* tends to INTRODUCE INCALCULABLE DISORDER AND CONFUSION INTO THE CHURCH.—If we were sure that none but those who have good sense, fervent piety, competent knowledge, aptness to teach, and exemplary prudence, would ever step forward, or be encouraged to come forward as public speakers in the church, there would be much less reason than there is to apprehend danger. But the fact is, as the history of the church, in all ages, has shown, that the modest, the humble, the well informed, and the judicious, are most apt to decline this task, and those of a contrary character to rush forward uncalled, and unsent, to the performance of it. I will venture to say, that where lay-preaching is practised, for one old, experienced, truly enlightened, and prudent Christian who engages in it, there may be produced ten mere novices, scarcely fledged sciolists, who have not for twelve months, perhaps not for six, cherished the hope that they have been brought out of darkness into the marvellous light of the gospel! And yet they are already thrusting themselves into the chair of instruction, when they have scarcely any acquaintance with their own hearts;—when they can do little more than *see men as trees walking*;—and when they are hardly qualified to state the most simple and elementary doctrines, in their connexions, and with those distinctions and guards, which are indispensable in order to the *rightly dividing* of almost any portion of divine truth.—Now if the door be open to let all such persons come forward at their own pleasure, or at the suggestion of some partial and sanguine friend, to be teachers of others—what confusion and disorder must ensue, may readily be imagined. Personal vanity and arrogance will be cherished; crude or erroneous notions of gospel truth will be propagated; congregations will be divided and distracted; the enlightened and sober minded will be grieved or disgusted, and religion brought into contempt with the people of the world. Often, very often, have the ultimate effects of the disorder of which I am speaking been more mischievous in those neighbourhoods in which they have been exhibited, than their authors could afterwards repair by long lives of sorrow and shame, and of

active endeavours to remedy the evil.

These remarks, Mr. Editor, may not, and, I am persuaded, do not, apply to every part of our country. But I could easily tell you of places in which it were well for the cause of Christ, and for the edification of his people, if correct principles and practices on this subject were more prevalent than they are. If any of your readers should be ready to feel, when they peruse these pages, as if they would rather be willing to *excite* some of their lay-brethren to greater activity, than to *keep them back* from any efforts which they are disposed to use; let them rest assured, that there are districts in which there is as much call for the *rein*, as there may be in theirs for the *spur:* that mischief has been done, and that more, to all appearance, may be anticipated in this matter. And as revivals of religion are becoming, blessed be God! more common in our country; perhaps the inhabitants of no neighbourhood can be certain that, in process of time, the foregoing observations may not be found applicable to themselves. In the mean while, if Presbyteries be vigilant and faithful in regard to this subject; and if those who conduct our Theological Seminary, and other similar institutions, be careful to inculcate correct sentiments, and to countenance a proper practice, with respect to this important concern, we may hope that mischief will be averted, and that revivals, if graciously vouchsafed, will not be, as they have sometimes apparently been, blasted by the unhallowed tempers, and irregular conduct of those who professed to be their ardent friends.

A PRESBYTERIAN.

EXTRACT FROM "LUTHER'S COMMENTARY ON THE EPISTLE TO THE GALATIANS." *The Translation from which this Extract is taken was made A. D. 1575, and recommended by the then Bishop of London.*

GAL. i. 3.

"Grace be with you, and peace from God the Father, and from our Lord Jesus Christ."

"Christ is God by Name."

"The other thing that Paul teacheth here, is a confirmation of our faith, *that Christ is very God.* And such like sentences as this is, concerning the Godhead of Christ, are to be gathered together, and marked diligently, not only against the Arians and other hereticks, which either have been, or shall be hereafter, but also *for the confirmation of our own faith.* For Satan will not fail to impugn in us all the articles of our faith, ere we die. He is a most deadly enemy to faith, because he knoweth that it is the victory which overcometh the world (1 *John* v. 4). Wherefore it standeth us in hand to labour that our faith may be certain, and may increase and be strengthened, by diligent and continual exercise of the word and fervent prayer, that we may be able to withstand Satan.

"Now that *Christ is very God*, it is manifestly declared, in that Paul attributeth the same things equally unto him, which he doth unto the Father, namely, *Divine power*, as the *giving of grace*, the *forgiveness of sins, peace of conscience, life, victory over sin, death*, the *devil and hell.* This were by no means lawful for him to do, nay, it were sacrilege this to do, except *he were very God*, according to that saying: *I will not give my glory unto another* (*Isa.* xlii. 8). Again: No man giveth that to others, which he himself hath not. But seeing Christ giveth grace, peace, and the Holy Ghost; delivereth from the power of the devil, from sin and death, it is certain, *that he hath an infinite and divine power, equal in all points to the power of the Father.*

"Neither doth Christ give grace and peace, as the apostles gave, and brought the same unto men by preaching of the gospel: but he giveth it as the Author and Creator. The Father createth and giveth life, grace, peace, and all other good things. The self-same things also *the Son createth and giveth.* Now, to give grace, peace, everlasting life, to forgive sins, to make righteous, to quicken, to deliver from death and the devil, are not the *works of any creature*, but of the *Divine Majesty alone.* The angels can neither create, nor give these things. Therefore these works pertain only to the glory of the sovereign Majesty, the Maker of all things. And seeing Paul doth attribute the self-same power of creating, and giving all these things unto Christ, equally with the Father, it must needs follow, *that Christ is verily and naturally God.*

"Many such arguments are in *John*, where it is proved, and concluded, by the works which are attributed to the Son, as well as to the Father, *that the Divinity of the Father, and of the Son, is all one.* Therefore the gifts which we receive of the Father, and which we receive of the Son, are all one. For else Paul would have spoken otherwise, after this manner: Grace *from* God *the Father, and peace from our Lord Jesus Christ.* But in knitting them both together, *he attributeth them equally, as well to the Son, as to the Father.* I do therefore so diligently admonish you of this thing, because it is dangerous lest among so many errors, and in so great variety and confusion of sects, there might step up some Arians, Eunomians, Macedonians, and such other hereticks, that might do harm to the churches with their subtility.

"Indeed, the Arians were sharp and subtile fellows. They granted, *that Christ hath two natures, and that he is called* very God of very God, *howbeit in name only. Christ* (said they) *is a most noble and perfect creature, above the angels, whereby* God *afterward created heaven and earth, and all other things.* So Mahomet also speaketh honourably of Christ. But all this is nothing else but goodly imaginations, and words pleasant and plausible to man's reason, whereby the fantastical spirits do deceive men, except they take good heed. But Paul speaketh otherwise of Christ. *Ye* (saith he) *are rooted, and established in this belief, namely that Christ is not only a perfect creature, but* very God, *who doth the self-same things that* God *the Father doth. He hath the Divine works, not of a creature, but of the Creator, because he giveth* grace *and* peace: and to give them, *is to condemn sin, to vanquish death, and to tread the devil under foot.* These things no angel can give: but seeing they are attributed unto Christ, it must needs follow, *that he is very* God *by nature.*"

EXTRACT FROM CALVIN'S "INSTITUTES OF THE CHRISTIAN RELIGION." Vol. I. Chap. XIV.

Allen's Translation.

"The Union of the Two Natures constituting the Person of the Mediator.

"When it is said that "the Word was made flesh," (*a*) this is not to be understood as if the word were transmuted into flesh, or blended with flesh. Choosing from the womb of the Virgin a temple for his residence, he who was the Son of God, became also the Son of man, not by a confusion of substance, but by a unity of person. For we assert such a connexion and union of the divinity with the humanity, that each nature retains its properties entire, and yet both together constitute one Christ. If any thing among men can be found to resemble so great a mystery, man himself appears to furnish the most apposite simili-

(*a*) John i. 14.

tude; being evidently composed of two substances, of which however neither is so confounded with the other, as not to retain its distinct nature. For the soul is not the body, nor is the body the soul. Wherefore that is predicated separately of the soul, which cannot be at all applied to the body. On the contrary, that is predicated of the body, which is totally incompatible with the soul. And that is predicated of the whole man, which cannot with propriety be understood either of the soul or of the body alone. Lastly, the properties of the soul are transferred to the body, and the properties of the body to the soul; yet he that is composed of these two parts, is no more than one man. Such forms of expression signify that there is in man one person composed of two distinct parts; and that there are two different natures united in him to constitute that one person. The scriptures speak in a similar manner respecting Christ. They attribute to him, sometimes those things which are applicable merely to his humanity; sometimes those things which belong peculiarly to his divinity; and not unfrequently those things which comprehend both his natures, but are incompatible with either of them alone. And this union of the two natures in Christ they so carefully maintain, that they sometimes attribute to one what belongs to the other; a mode of expression which the ancient writers called a communication of properties.

"II. These things might be liable to objection, if the scripture did not abound with passages, which prove that none of them is of human invention. What Christ asserted concerning himself, "Before Abraham was, I am," (*a*) was very inapplicable to his humanity. I am aware of the cavil with which erroneous spirits would corrupt this passage, —that he was before all ages, because he was even then foreknown as the Redeemer, as well in the decree of the Father, as in the minds of the faithful. But as he clearly distinguishes the day of his manifestation from his eternal essence, and professedly urges his antiquity, in proof of his possessing an authority in which he excels Abraham, there is no doubt that he challenges to himself what is peculiar to the Deity. Paul asserts him to be "the first-born of every creature, that he is before all things, and that by him all things consist:" (*b*) he declares himself, that he "had a glory with the Father before the world was," (*c*) and that he co-operates with the Father. (*d*) These things are equally incompatible with humanity. It is certain that these, and such as these, are peculiar attributes of divinity. But when he is called the "servant" of the Father, (*e*) when it is stated that he "increased in wisdom and stature, and in favour with God and man;" (*f*) that he seeks not his own glory; that he knows not the last day; that he speaks not of himself; that he does not his own will; that he was seen and handled; (*g*) all this belongs solely to his humanity. For as he is God, he is incapable of any augmentation whatever, he does all things for his own glory, and there is nothing concealed from him; he does all things according to the decision of his own will, and is invisible and intangible. And yet these things are ascribed, not to his human nature separately, but to himself, as though they belonged to the person of the Mediator. But the communication of the properties is exemplified in the assertion of Paul that "God purchased the church with his own blood," (*h*) and that "the Lord of glory" was "crucified." (*i*) Also in what John says,

(*a*) John viii. 58.

(*b*) Col. i. 15. (*c*) John xvii. 5.
(*d*) John v. 17. (*e*) Isaiah xlii. 1.
(*f*) Luke ii. 52.
(*g*) John viii. 50. Mark xiii. 32. John xiv. 10. vi. 38. Luke xxiv. 39.
(*h*) Acts xx. 28. (*i*) 1 Cor. ii. 8.

that they had "handled the Word of life." (*k*) God has no blood, he is not capable of suffering, or of being touched with hands; but since he, who was at once the true God and the man Christ Jesus, was crucified and shed his blood for us, those things which were performed in his human nature are improperly, yet not without reason, transferred to the divinity. There is a similar example of this, where John teaches us, that "God laid down his life for us." (*l*) There also the property of the humanity is transferred to the other nature. Again, when Christ, while he still lived on the earth, said, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven:" (*m*) as man, and in the body which he had assumed, he certainly was not at that time in heaven, but because he was both God and man, on account of the union of both natures, he attributed to one what belonged to the other.

"III. But the clearest of all the passages declarative of the true substance of Christ are those which comprehend both the natures together; such as abound in the Gospel of John. For it is not with exclusive reference to the Deity or the humanity, but respecting the complex person composed of both, that we find it there stated; that he hath received of the Father power to forgive sins, to raise up whom he will, to bestow righteousness, holiness, and salvation; that he is appointed to be the Judge of the living and the dead, that he may receive the same honour as the Father; (*n*) finally, that he is "the light of the world," "the good shepherd," "the only door," "the true vine." (*o*) For with such prerogatives was the Son of God invested at his manifestation in the flesh; which although he enjoyed with the Father before the creation of the world, yet not in the same manner or on the same account; and which could not be conferred on a mere man. In the same sense also it is reasonable to understand the declaration of Paul, that after the last judgment Christ "shall deliver up the kingdom to God, even the Father." (*p*) Now the kingdom of the Son of God, which had no beginning, will never have any end. But as he concealed himself under the meanness of the flesh, and humbled himself by assuming the form of a servant, and laid aside his external majesty in obedience to the Father, (*q*) and after having undergone this humiliation was at length crowned with glory and honour, and exalted to supreme dominion, (*r*) that before him "every knee should bow;" (*s*) so he shall then surrender to the Father that name and crown of glory, and all that he has received from the Father, "that God may be all in all." (*t*) For why has power and dominion been given to him, but that the Father may rule us by his hand? In this sense he is also said to sit at the right hand of the Father. But this is only temporary, till we can enjoy the immediate contemplation of the Deity. And here it is impossible to excuse the error of the ancients, who, for want of sufficient attention to the person of the Mediator, obscure the genuine sense of almost all the doctrine which we have in the Gospel of John, and involve themselves in many difficulties. Let this maxim, then, serve us as a key to the true sense; that those things which relate to the office of the Mediator, are not spoken simply of his divine or of his human nature. Christ therefore, will reign, till he comes to judge the world, forasmuch as he connects us with the Father as far as is compatible with our infirmity.

(*k*) 1 John i. 1. (*l*) 1 John iii. 16.
(*m*) 1 John iii. 13.
(*n*) John i. 29. v. 21—23.
(*o*) John ix. 5. x. 9, 11. xv. 1.
(*p*) 1 Cor. xv. 24. (*q*) Phil. ii. 8.
(*r*) Heb. ii. 7. (*s*) Phil. ii. 10.
(*t*) 1 Cor. xv. 28.

But when we shall participate the glory of heaven, and see God as he is, then having fulfilled the office of Mediator, he will cease to be the ambassador of the Father, and will be content with that glory which he enjoyed before the creation of the world. Nor is the title of Lord peculiarly applied to the person of Christ in any other respect, than as it marks an intermediate station between God and us. This is the meaning of that expression of Paul, "One God, of whom are all things; and one Lord, by whom are all things:" (*u*) namely, to whom the Father hath committed a temporary dominion, till we shall be admitted to the immediate presence of his Divine majesty; which will be so far from sustaining any diminution by his surrender of the kingdom to the Father, that it will exhibit itself in far superior splendour. For then also God will cease to be the head of Christ, because the Deity of Christ himself, which is still covered with a veil, will shine forth in all its native effulgence.

"IV. And this observation, if the reader make a judicious application of it, will be of great use towards the solution of many difficulties. For it is surprising how much ignorant persons, and even some who are not altogether destitute of learning, are perplexed by such forms of expression, as they find attributed to Christ, which are not exactly appropriate either to his divinity or to his humanity. This is for want of considering that they are applicable to his complex person, consisting of God and man, and to his office of Mediator. And indeed we may see the most beautiful coherence between all these things, if we have only a sober expositor, that examines such great mysteries with becoming reverence. But these furious and frantic spirits throw every thing into confusion. They lay hold of the properties of his humanity to destroy his divinity; on the other hand, they catch at the attributes of his divinity, to destroy his humanity; and by what is spoken of both natures united, but is applicable separately to neither, they attempt to destroy both. Now what is this but to contend that Christ is not man, because he is God; that he is not God, because he is man; and that he is neither man nor God because he is at once both man and God? We conclude therefore, that Christ, as he is God and man, composed of these two natures united, yet not confounded, is our Lord and the true Son of God, even in his humanity; though not on account of his humanity. For we ought carefully to avoid the error of Nestorius, who, attempting rather to divide than to distinguish the two natures, thereby imagined a double Christ. This we find clearly contradicted by the scripture, where the appellation of "the Son of God" is given to him who was born of the Virgin, and the Virgin herself is called "the mother of our Lord." (*v*) We must also beware of the error of Eutyches, lest, while we aim to establish the unity of Christ's person, we destroy the distinction of his two natures. For we have already cited so many testimonies, where his divinity is distinguished from his humanity, and the scripture abounds with so many others, that they may silence even the most contentious. I shall shortly subjoin some, in order to a more complete refutation of that notion. At present one passage shall suffice us: for Christ would not have styled his body "a temple," (*w*) if it had not been the residence of the Divinity, and at the same time distinct from it. Wherefore as Nestorius was justly condemned in the council of Ephesus, so also was Eutyches afterwards in the councils of Constantinople and Chalce-

(*u*) 1 Cor. viii. 6. (*v*) Luke i. 35. 43. (*w*) 1 John ii. 19.

don; for to confound the two natures in Christ, and to separate them, are equally wrong."

Miscellaneous.

To the Editor of the Christian Advocate.

Sir,—I have read the introduction to the Christian Advocate, which accompanied the last number of the Presbyterian Magazine. Your "plan and principles" for conducting the contemplated miscellany I very much approve, and therefore would not willingly say any thing to diminish your hopes of success. But really, sir, there is one discouraging circumstance, of which you do not appear to be aware, and of which, it strikes me, you ought to be apprized. You intimate that you intend to do your best to put into the Advocate *the right kind of reading*; but you do not seem to have thought of the difficulty of getting enough of *the right kind of readers*. In my humble apprehension, you will find this to be the principal obstacle to the success of your work. Give, as you propose, a liberal reward to able writers (for we have some such,) and I do believe they will furnish you with good, and tasteful, and learned compositions. But you cannot *pay* people for reading them; and without this I fear they will not be generally read—not so generally, and with so much pleasure, as to ensure the support and continuance of your work. Let me tell you a true story—It is not more than a fortnight, since I was talking on this very subject with a gentleman of some taste and learning. He told me that he had for a good while taken the "*Christian Observer:*" but that he had at length given it up, although the reading of it afforded him a good deal of entertainment and some edification; because his wife, who is a lover of reading as well as himself, thought it was *very dry and uninteresting*. Now, sir, here is the rub—The Christian Observer is, I believe, considered as the work of the first excellence, now in publication, in the department of religious miscellanies; and if that was found so dry and uninteresting as to be given up, what (*tua pace*) have you to expect? I know, indeed, that notwithstanding all such *givings up* as that I have mentioned, the Christian Observer is very extensively patronized and read, even in this country. But why? Only because it had *previously* gained a reputation, which induced that part of the American community which possesses some good measure of learning, judgment, and piety, to seek for it, and to become the patrons of its republication. Sir, I am an American, and would be the last man in the world to disparage and vilify my country—I rejoice to say, that of the class of readers which take the Christian Observer there are enough, and many more than enough, in our country, to support any miscellany of merit. But still they form but a small part of the whole community; and they will not generally take a work till it has obtained reputation; and before this is achieved the work may expire, in its struggle for a character. Of this I think we have actually seen several instances already. The greater part of our readers, especially of miscellanies, both men and women, are exactly like my friend's wife. Every thing that is solid and a little erudite—nay every thing that is closely, and judiciously, and argumentatively discussed, they think *dry and uninteresting*. They want to read nothing, or at most, very little, except what is addressed to the imagination, feelings, and passions. They must have their feelings pretty strongly stirred, they must be a good deal excited, and have their curiosity largely gratified by what they read, or they will soon not read at all. Now, we know and admit, that there ought to be a

portion of this entertaining and interesting matter in every miscellany. But the principal portion of a *religious* miscellany certainly ought not to be of this kind. If it is, the best sort of readers will soon look elsewhere for something more substantial. They will hold such a publication very cheap. A religious miscellany ought, as I think, to aim principally at conveying useful instruction—always directed, indeed, to a practical and pious end; but still of such a character as will require discussions of some length, which must be read with a serious, and fixed, and calm attention, and sometimes with an attention which is in a degree laborious. Any religious periodical publication that grossly lacks compositions of this character, can never hold a high standing. Besides, is it not very desirable, and very important, to correct, if possible, that prurient inclination after a blood-stirring excitement, in all that is read? It seems to me that this is a very bad thing in itself. The imagination and feelings give us no instruction, and seldom guide us right—"Reason the card, but passion is the gale" says Pope, and says truly. This excessive love of *interesting reading*, as it is called, is doing us, I verily believe—yes, doing *pious people* as well as others—a very serious injury; and if it be not regulated and limited, I know not where it will carry us, both in learning and religion. Sure I am it will do us no good in either. But in the mean time, how you will get along with the Christian Advocate, on the plan you propose, with this strong stream right against you, is, I think, to say the least, a good deal problematical. On the whole, if I might presume to give advice—a thing to which I am very prone—I would say, *hold on and take all the consequences.* If your work must die, let it die manfully, and with a good character as far as it has one. But I have my hopes that it will not die; that it will gradually work its way into general estimation, and general circulation. The clergy can help it a great deal, if they will. But you must, I think, consult *moderately* the popular impetus. Get somebody, if you can, to write a good article, now and then, which shall be addressed to the imagination and feelings; or rather to the understanding, heart, and conscience, through the medium of the imagination—Something like "*The Elder's Death-bed*" in Blackwood's Magazine; but with a fuller understanding of practical piety than the author of that enchanting tale possessed. In this manner try, discreetly and gradually, to correct the popular evil. But I fear I have already written a longer piece than will be generally read, and therefore I shall, at once, bid you farewell.

SPECULATOR.

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[The thoughts suggested by our correspondent Speculator are by no means new to us. We hope, however, that the evil to which he refers, is not altogether as great as he represents it. How far we shall follow his advice, will be seen in the progress of our work. We are, notwithstanding, prepared to say at once, that we shall be greatly obliged to any one who will furnish us with matter resembling "The Elder's Death-bed."]

EXTRACT FROM "A REPORT TO THE SECRETARY OF WAR OF THE UNITED STATES ON INDIAN AFFAIRS, BY THE REV. JEDEDIAH MORSE, D. D."

Story of Totapia, and Hocktanlubbee, Choctaws, known to their White neighbours by the names of Jenny and her son Tom.

The following affecting and authentic story, related to me by a lady of respectability and piety, who was an eye-witness to a part of what she relates, strikingly il-

lustrates the Indian character and customs, and shows the high importance of giving, to these natives of our wide wilderness, the benefits of our laws and religion.

"*Jenny* was the wife of a Choctaw, who murdered an Indian of his own tribe, about twenty years ago; fled over the Mississippi into Louisiana, where he was overtaken and put to death by his pursuers. Jenny, with four or five small children, of whom Tom was the eldest, afterwards settled in the neighbourhood of St. Francisville, Louisiana, where lived a lady, a widow, of much benevolence and wealth, who had compassion on Jenny, and acted toward her the part of a friend.

"About six years ago, Tom, then of the age of about twenty-five, murdered an *old* Indian; for which act, according to an unalterable law of the nation, his life was demanded, and he was sentenced to die. The day of his execution was fixed, and had arrived, and the relatives and friends, both of the murdered, and the murderer, with others, a mingled throng, were assembled, after their usual manner, and all things were ready for inflicting on the criminal the sentence of the law. At this moment of strong and mingled feeling, Jenny, the mother, pressed through the crowd, to the spot where her son stood, by the instruments prepared to take from him his life. She then addressed the Chiefs and the company, demanding the life of her child, offering in its stead her own. Her plea was this. 'Tom is young. He has a wife, children, brothers, sisters, all looking to him for counsel and support. I am old. I have only a few days at most, and can do but little more for my family. Nor is it strictly just; rather is it a shame, to take *a new shirt for an old one.*'*

* Alluding to the circumstance, that the Indian murdered by her son was *old*, and he *young*.

"The magnanimous offer of Jenny was accepted, and a few hours allowed her to prepare for her death. In this interval, she repaired to the house of her kind and liberal friend, and protector, Mrs. T. whose place of residence was in the near vicinity of this awful scene, for the purpose of giving her her last look, and farewell. Mrs. T. was all this time in ignorance of what had passed in the camp near her, and of Jenny's offer, and determination: nor did Jenny divulge them to Mrs. T. She had come, she said, to beg a coffin, and winding sheet, for her son; adding, 'When the sun has reached its height, (pointing upwards,) Tom dies.' Not suspecting the arrangement Jenny had made to preserve her son, Mrs. T. with comforting words, gave her all she requested. When asked what should be the length of the coffin, and the grave clothes, Jenny replied--'Make them to suit my size, and they will answer for my son."

"Soon after Jenny had left Mrs. T.'s for the camp, where all things were ready for her execution, a messenger, in haste, arrived, and informed Mrs. T. what was passing in the camp, and that Jenny was immediately to die. Mrs. T. hastened to the scene, with the intention of rescuing her friend; but Jenny, the moment she saw her carriage coming, at a distance, imagining, doubtless, what was her object, standing by her grave, caught the muzzle of the gun, the prepared instrument of her death, and pointing it to her heart, entreated the executioner immediately to do his duty. He obeyed, and she fell dead.

"During five years after this, Tom was treated with sneers and contempt by the friends of the old man, whom he had murdered. They said to him: 'You *coward;* let your *mother* die for you. *You afraid to die, coward.*' Tom could not endure all this. A year ago,

Tom met a son of the old man whom he had murdered, on the bank of the Mississippi, ten miles from his home, and for some cause unknown, (probably he had been his principal tormentor,) plunged his knife into him, giving him a mortal wound. He returned home with indications of triumph, brandishing his bloody knife, and without waiting for inquiry, confessed what he had done. He told his Indian friends, that he would not live to be called a *coward*. 'I have been told,' he said, 'that I fear to die. Now you shall see, that I can die like a man.' A wealthy planter, whose house he passed, he invited to witness how he could die. This was on the Sabbath. Monday, twelve o'clock, was the hour, which he appointed for this self-immolation.

"Here," says the lady who gives me this information, who was present, and relates what she saw—"here a scene was presented, which baffles description. As I approached, Tom was walking forward and back again, still keeping in his hand the bloody knife, which he seemed to consider, as the duellist does his sword or pistol, his badge of honour. With all his efforts to conceal it, he discovered marks of an agitated mind. The sad group present, consisted of about ten men, and as many females; the latter, with sorrowful countenances, were employed in making an over shirt for Tom's burial. The men, all except two brothers of Tom, were present, smoking their pipes, with apparent unconcern. Several times Tom examined his gun, and remained silent. His grave had been dug the day before, and he had laid himself down in it, to see if it suited as to length and breadth. When the shirt was completed, and handed to him, he immediately drew it over another garment, the only one he had on; drew a pair of calico sleeves on his arms; tied two black silk handkerchiefs round each shoulder, crossed on the breast, and a third wrapped about his head. His long hair was tied with a blue ribbon, and a yard or two on each arm, above the elbow. The pipe of peace went round three times. The old Chief's wife then arose, retired into the bushes, and sung the *Death-song*, in words, rendered in English, '*Time is done; Death approaches.*' This done, Tom went round and shook hands with every person present. While he held the hand of one of his neighbours, a white man, he said to him, 'farewell; you see me no more in this world. When you die, you see me.' His neighbour said, 'Tom, where are you going?' 'I am going to mother,' said Tom. 'Where is your mother?' 'In a good place.' 'But Tom, will you not wait? Perhaps the friends of the young man you killed, will accept of a ransom. We will do what we can to save you.' Tom replied: 'No, I will die.'

"No one had demanded his death; for all who were interested, and would have considered their honour and duty concerned in it, resided at the distance of forty or fifty miles. The death song was repeated, as was the shaking of hands. Both were again repeated, the third and last time. Immediately after, Tom stepped up to his wife, a young woman of eighteen, with an infant in her arms, and another little child two or three years old, standing by her side, and presented to her the bloody knife, which, till now, he had kept in his hand. She averted her face to conceal a falling tear; but recovering herself, turned, and with a faint, forced smile, took it. His sister was sitting by the side of his wife, wholly absorbed in grief, apparently insensible to what was passing; her eyes vacant, fixed on some distant object. Such a perfect picture of wo, I never beheld. His pipe he gave to a young brother, who struggled hard to conceal his emotions. He then drank a little whiskey and water; dashed the bottle on the ground, sung a

few words in the Choctaw language, and with a jumping, dancing step, hurried to his grave. His gun was so fixed, by the aid of a young sapling, as to enable him to take his own life. No one, he had declared, should take it from him. These preparations and ceremonies being now completed, he gave the necessary touch to the apparatus, the gun was discharged, and its contents passed through his heart. He instantly fell dead to the earth. The females sprang to the lifeless body. Some held his head, others his hands, and feet, and others knelt at his side. He had charged them to show no signs of grief while he lived, lest it should shake his resolution. As far as possible, they had obeyed. Their grief was restrained, till he was dead. It then burst forth in a torrent, and their shrieks and lamentations were loud and undissembled. From this last scene, I retired, leaving the poor distressed sufferers to bury their dead.

"What heart is there, enlightened by *one ray* of the gospel, that would not, in view of such a scene, feel deep anguish of spirit and compassion for these children of the forest, who are perishing by thousands, for lack of knowledge! And who would not, in such circumstances, desire, and endeavour, not faintly, not coldly, nor inactively, but with all their soul, and all their might, to send the blessed gospel among them?" M. C.

New Haven, July, 1822.

Reviews.

SONGS OF ZION: BEING IMITATIONS OF PSALMS. *By James Montgomery.* 16*mo.* 62½ *cents. pp.* 126. *Wells & Lilly. Boston.*

The little volume before us will, we think, afford those who are likely to read such productions, not a little pleasure, and we hope some instruction. In this age, abundant in verses of almost every description, it might reasonably be expected, that some individual, of talents and piety, would attempt to give a new version of the sublime poetry of the Bible; and there is none of the living poets from whom we should have expected so much success as from the amiable author of the Wanderer in Switzerland. The Hebrew Melodies of Byron, and the Sacred Melodies of Moore, are striking examples of the fact, that talents and taste, without piety, can produce, on such subjects, little else than empty, though harmonious sounds;—the spirit and life of religious sentiment is evaporated and lost, before the fire of unsanctified genius.

The laudable attempt of the author before us, we think falls, as a whole, far below many of his other performances. What Johnson says of Dr. Watts is peculiarly appropriate to Montgomery—"His devotional poetry is, like that of others, unsatisfactory. The paucity of its topics enforces perpetual repetition, and the sanctity of the matter rejects the ornaments of figurative diction." And we add the opinion which the critic subjoins to the passage quoted—taking leave to dissent from so much of it as may seem derogatory to Dr. Watts—"It is sufficient for Watts to have done better than others, what no man has done well." There are some passages in the Songs of Zion more harmonious, and we think every way more poetic, than the correspondent passages in the Psalms of Watts; and these passages are neither very short, nor very unfrequent. The variety of measure which Montgomery has chosen, and so arranged as in some degree to adapt it to the spirit of the piece, give him, we think, a decisive advantage over Watts; especially when a number of Psalms are to be read together. But why make such comparisons? No one, we are per-

suaded, feels a higher respect for Watts, than Montgomery himself; no one who has felt more the warmth of piety which is diffused through his version of the Psalms of David. Of this we think the production now before us affords sufficient evidence. The following short preface of the author, will give the reader the best view of his plan.

"In the following Imitations of portions of the true "*Songs of Zion*," the author pretends not to have succeeded better than any that have gone before him; but, having followed in the track of none, he would venture to hope, that, by avoiding the rugged literality of some, and the diffusive paraphrases of others, he may, in a few instances, have approached nearer than either of them have generally done, to the ideal model of what devotional poems, in a modern tongue, grounded upon the subjects of ancient psalms, yet suited for Christian edification, ought to be. Beyond this he dare not say more than that whatever symptoms of feebleness or bad taste may be betrayed in the execution of these pieces, he offers not to the publick the premature fruits of idleness or haste. So far as he recollects, he has endeavoured to do his best, and, in doing so, he has never hesitated to sacrifice ambitious ornament to simplicity, clearness and force of thought and expression. If, in the event, it shall be found that he has added a little to the small national stock of "psalms and hymns, and spiritual songs," in which piety speaks the language of poetry, and poetry the language of inspiration, he trusts that he will be humbly contented and unfeignedly thankful."

The second verse of the first Psalm contains a beautiful allusion, very happily expressed, though perhaps rather more of a paraphrase of the original, than might have been expected from a passage in the preface.

"Thrice happy he, who shuns the way
That leads ungodly men astray;
Who fears to stand where sinners meet,
Nor with the scorner takes his seat.

"The law of God is his delight;
That cloud by day, that fire by night,
Shall be his comfort in distress,
And guide him through the wilderness."

The following verses may be considered as a pretty fair specimen of the closeness with which the author has commonly followed the version given of the Psalms in the English Bible. For the sake of convenient comparison we copy the first four verses of the 90th Psalm: those who please can examine the remainder.

"1st, Lord, thou hast been our dwelling place in all generations.

2d, Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

3d, Thou turnest man to destruction; and sayest, return, ye children of men.

4th, For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."

PSALM XC.

"Lord, thou hast been thy people's rest
Through all their generations,
Their refuge when by danger prest,
Their hope in tribulations;
Thou, ere the mountains sprang to birth,
Or ever thou hadst form'd the earth,
Art God from everlasting.

"The sons of men return to clay,
When Thou the word hast spoken,
As with a torrent borne away,
Gone like a dream when broken:
A thousand years are, in thy sight,
But as a watch amid the night,
Or yesterday departed.

"At morn, we flourish like the grass
With dew and sunbeams lighted,
But ere the cool of evening pass,
The rich array is blighted:
Thus do thy chastisements consume
Youth's tender leaf and beauty's bloom;
We fade at thy displeasure.

"Our life is like the transient breath
That tells a mournful story,
Early or late, stopt short by death;
And where is all our glory?
Our days are threescore years and ten,
And if the span be lengthen'd then,
Their strength is toil and sorrow.

"Lo, Thou hast set before thine eyes
All our misdeeds and errors;
Our secret sins from darkness rise,
At thine awakening terrors:
Who shall abide the trying hour?
Who knows the thunder of thy power?
We flee unto thy mercy.

"Lord, teach us so to mark our days,
That we may prize them duly;
So guide our feet in Wisdom's ways,
That we may love thee truly:
Return, O Lord, our griefs behold,
And with thy goodness, as of old,
O satisfy us early.

"Restore our comforts as our fears,
Our joy as our affliction;
Give to thy Church, through changing years,
Increasing benediction;
Thy glorious beauty there reveal,
And with thy perfect image seal
Thy servants and their labours."

In this collection there are some very imperfect pieces; and were it not for the author's assurance in his preface, that he "offers not to the public the premature fruits of idleness and haste," we should have ascribed them to carelessness, rather than to feebleness, or want of poetic taste. There will also be found in some of the Psalms, which are otherwise specimens of the author's best manner, expressions which strike us as unworthy of the dignity of sacred poetry. The 124th Psalm may be examined as an instance of the author's apparently careless manner; and the following quotation furnishes a specimen, of the expressions alluded to above. The verse printed in Italic it will be readily perceived contains the blemish, which, with the author's talents, might no doubt have been easily corrected.

PSALM CVII.—No. 4.

"They that toil upon the deep,
And in vessels light and frail,
O'er the mighty waters sweep
With the billow and the gale,—

"Mark what wonders God performs,
When he speaks, and, unconfined,
Rush to battle all his storms
In the chariots of the wind.

"Up to heaven their bark is whirl'd
On the mountain of the wave;
Down as suddenly 'tis hurl'd
To the abysses of the grave.

"*To and fro they reel, they roll,*
As intoxicate with wine;
Terrors paralyze their soul,
Helm they quit, and hope resign.

"Then unto the Lord they cry,
He inclines a gracious ear,
Sends deliverance from on high,
Rescues them from all their fear.

"Calm and smooth the surges flow,
And, where deadly lightning ran,
God's own reconciling bow
Metes the ocean with a span.

"O that men would praise the Lord,
For his goodness to their race;
For the wonders of his word,
And the riches of his grace!"

Dr. Watts's version of this psalm, however, we think by no means equal to Montgomery's.

On the whole, we have derived much pleasure from the perusal of this little publication; and we cordially recommend it to others. There is a simplicity, and an occasional animation in many of the lines, which convince us that the author is deeply in earnest, and has felt warmly what he has written: and we heartily wish that there may be found as many readers in this country to patronise such publications, as there have been to encourage the republication of poetical works, far more deficient in merit of every kind, than those of Montgomery. The number of psalms versified in this collection is 52.

A SERMON, DELIVERED IN THE MIDDLE CHURCH, NEW HAVEN, CON. SEPT. 12, 1822, AT THE ORDINATION OF THE REV. MESSRS. WILLIAM GOODELL, WILLIAM RICHARDS, AND ARTEMAS BISHOP, AS EVANGELISTS AND MISSIONARIES TO THE HEATHEN. *By Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government, in the Theological Seminary of the Presbyterian Church, in the United States, at Princeton, N. J.*

Among the numerous excellent and able discussions, of various kinds, by which the public mind, for some years past, has been enlightened on the interesting subject of missions; and by which Christian benevolence and zeal have been warmed and rendered active, this sermon, in our judgment, is well entitled to hold a place. The occasion on which it

was delivered was, in a high degree, interesting, and the audience unusually numerous and respectable. The preacher was, we think, properly selected for the occasion, and has acquitted himself in a manner entirely worthy of it. We have space only for two extracts; but we warmly recommend the perusal of the whole discourse to our readers. The text of the sermon is taken from Isaiah lxi. 4. "*And they shall build the old wastes; they shall raise up the former desolations; and they shall repair the waste cities, the desolations of many generations.*"

"This representation applies, not only to the ancient covenant people of God, but also to all the heathen nations, and, in general, to all who are strangers to the light and the practical influence of our holy religion.

"When we speak of the '*old wastes*,' and of the '*desolations of many generations*,' we, of course, mean to convey the idea, that the places, or the people of which we speak, were *once* in more favourable circumstances; that they *once* enjoyed advantages which they no longer possess; and, in consequence, have sunk into darkness and ruin. Now this representation precisely corresponds with plain, undoubted fact. When we take the slightest survey of the history of our fallen race, we shall see that very precious privileges and blessings have been, at different times, either actually enjoyed by all the families of the earth, or placed fairly within their reach: and that these blessings have been either ungratefully rejected, or stupidly squandered away and lost. In reply, therefore, to the old and impious cavil,—'Why has not God given the gospel to all mankind?' we may confidently assert, and appeal to history for an ample confirmation of the fact, that he HAS, from time to time, imparted the knowledge of the true religion to the WHOLE HUMAN FAMILY; *so that they are altogether without excuse.*"

The preacher then goes on to establish what some will think the bold position taken in this extract; and agreeably to the explanations which he has given, we think he has established it.

Under the second head of his discourse, after detailing a number of plain prophecies, relative to the future prosperity of the church, the preacher adds—

"These precious and animating scriptures have never yet been fulfilled. They plainly imply, that the period is approaching, when there shall be a general prevalence of the profession and the power of religion over the whole earth. Not that every Christian will then be perfect, or even every professor of piety, truly pious: but that the visible church shall fill the world; that all infidelity, heresy, superstition, profaneness, and open vice, shall be banished from the earth; and that religion shall be every where honoured, and every where prosperous. Before the accomplishment of these predictions, we are assured that *the Man of sin, the Son of perdition*, shall be brought down; that the kingdom of *Antichrist* shall be utterly overthrown; and that the kings of the earth, who had *given their power and strength to the mother of harlots and abominations*, shall then *hate her, and make her desolate, and burn her with fire.** Another preliminary to the introduction of this glorious day—to be accomplished about the same time with the destruction of the Papal power—is bringing to an end the *Mohammedan* imposture; when all *the unclean spirits which have been cast out of the mouth of the false Prophet*, as well as *out of the mouth of the Beast*, and which have *gone forth deceiving the nations*, shall be finally destroyed. These events will prepare the way for the general conversion of the ancient Covenant People of God; for *grafting them in again into their own Olive tree, from which they have been broken off by unbelief;* AND RESTORING THEM, AS A BODY, TO THE POSSESSION OF THEIR OWN LAND. *For, thus saith the Lord, the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim. But afterward they shall return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days.*† And again; *Behold, I will take the children of Israel from among the heathen, whither they be gone, and I will gather them on every side, and will bring them into their own land. Moreover, I will make a covenant of peace with them, even an everlasting covenant; and the heathen shall know that I, the Lord, do sanctify Israel,* when my sanctuary *shall be in the midst of them forevermore.*‡ Again; thus saith the Lord to *Israel*—*Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. The sons also of them that afflicted thee, shall come bending unto thee, and all they that despised thee, shall*

* Revelation xvii. 16. † Hosea, iii. 4, 5.
‡ Ezekiel xxxvii. 22—28.

*bow themselves down at the soles of thy feet; and they shall call thee, The City of the Lord, the Zion of the Holy One of Israel.**

"And allow me to observe here, my Friends, if these things be so, what a deep and affectionate interest ought Christians of the present day to take in the children of *Abraham*, still *beloved for the Father's sake;* and in that Land in which they are again to be gathered! Surely on THEM, and on THAT COUNTRY, which we may still call THEIR LAND, the eyes of every disciple of Christ ought now to be intently fixed; for them his prayers ought daily to ascend; and for their conversion every friend to the church of God, and to the ultimate happiness of man, ought to be willing to contribute and to labour to the utmost. FOR UNTIL THE JEWS ARE BROUGHT IN, TO SAY THE LEAST, THE FULL SPLENDOUR OF MILLENNIAL GLORY CANNOT ARISE UPON OUR WORLD.

"The conversion of the Jews, and their restoration to their own land, we learn from the *sure word of prophecy*, shall be the signal for the *universal preaching of the Gospel*, and the *bringing in of all the Gentile nations*. *For*, says the apostle, *if the fall of Israel be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness! If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?*† *For the kingdom, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High, and all dominions shall serve and obey him.*‡

"Blessed renovation! happy world! when these prospects, in which the Lord causes his people to hope, shall be gloriously realized! I will not attempt to describe the scenes which the generations of the millennium are destined to witness. I dare not venture on the task. Take away from the world all the malignant and violent passions, which now disquiet and degrade the children of men;—take away the intemperance, the impurity, and the injustice, which are daily destroying individuals and families; take away the bigotry, party-spirit, discord, and strife, which unceasingly agitate society, ecclesiastical as well as civil;—take away the war, famine, pestilence, oppression, and slavery, which have been, for so many generations, the scourges of our race;—take away earthquakes, tempests, drought, blasting and mildew, which so often destroy the hopes of man:—take away all these things—and suppose the general reign of truth, righteousness, order and peace:—suppose the people of God every where to *see eye to eye*, and the visible church to be harmoniously united all over the world:—suppose the earth every where cultivated and fruitful—the air salubrious—the seasons always favourable—tranquillity, plenty, temperance, health and longevity, universally to prevail—and all accompanied with constant and abundant influences of the Holy Spirit, CONSTITUTING ONE CONTINUAL AND UNIVERSAL REVIVAL.—Imagine a scene like this; and then say, whether our world, during such a period, would not deserve to be called, as it *is* called in the Sacred Volume, *the new heavens, and the new earth, wherein dwelleth righteousness?* Whether it would not deserve to be considered what it is, doubtless, intended to be, the vestibule of that *mansion of rest, which is not made with hands, eternal in the heavens?*

"But by WHAT MEANS shall these promises be fulfilled—these blessed prospects realized?

"Not by the mere prevalence and power of HUMAN REASON. Many, who profess to have no belief in the Christian's millennium, yet dream of something equivalent to a Pagan *Elysium* on earth. They talk of the *perfectability* of man; of reaching a period in which all diseases, and all misery shall be unknown; and when death shall be no more triumphant over our race. And they suppose that all this will be accomplished by the progress and influence of Reason, gradually regenerating and restoring the world. But all experience, to say nothing of the Bible, pronounces this a vain hope. The experiment has been making on the power of Reason to restrain, purify, and elevate man, for nearly six thousand years; and the result is as mortifying as it is decisive. All that it could ever accomplish, by its best influence, was to soften and polish, but not to remove, the moral desolation: to paint and whiten the *sepulchre*, while its interior remained *filled with dead men's bones, and all uncleanness.* It has ever been a fact, and will ever remain a fact, to the end of time, that *the world by wisdom knows not God.* Never did this boasted Reason teach a single nation, or a single individual, of all the children of men, to *deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present evil world.*

"Nor yet again, will the blessings which we anticipate be attained by the PROGRESS OF LITERATURE AND SCIENCE. Although when sanctified, that is, consecrated by real religion, literature and science are a blessing—an inestimable blessing—yet *alone* they never led an individual to true holiness, or a nation to virtue and happiness:—A fact which is as notorious, as, upon the principle of the sufficiency of natural religion, it is incapable of a satis-

* Isaiah lx. 14, 15, &c.
† Romans xi. 12. 15. ‡ Daniel vii. 27.

factory solution. If it had been otherwise, we might have expected always to find the purest religion among those Pagan nations, who carried the refinements of literature and science to the highest pitch of perfection. But was this, in fact, the case? Directly the reverse! The worship of the Great Spirit, by the *American* or *African* savage, is unspeakably less removed from the simplicity of the true Religion, than the thirty thousand deities of the Greek or Roman philosopher.

"Quite as little reason, as from either of the foregoing, have we to expect the attainment of our hopes by the restraining and regulating efficacy of HUMAN LAWS. Human legislation may prohibit, may threaten, may, to a certain extent, coerce; but its utter—utter insufficiency to reach the seat and throne of human depravity—to purify the heart—to curb the restless appetites—to restrain the rage of clamorous passions—and to arrest the artful plans, and busy prowlings of secret villany—has been painfully felt and confessed in every age. So that he who can hope for any effectual relief from this quarter, must have a hardihood, not to say, an absurdity of credulity, nearly allied to the hallucination of the bedlamite, who, on his pallet of straw, insists that he is hastening to the occupancy of a throne.

"None of these things, then, can bring on the *latter-day glory*, or, by themselves, essentially meliorate the condition of man in this world. As *auxiliaries* they are valuable—highly valuable—and, as such, will certainly be prized by every enlightened friend of human happiness. But they cannot be the chief confidence of any rational man. Nothing can be considered in this light but the Religion of Jesus Christ;—*the glorious Gospel of the blessed God*, which is *the power of God unto salvation to every one that believeth*; which alone can reach the heart—act upon its inmost recesses—purify its blackest pollutions—and control its fiercest passions. Men may dream of other remedies; but there is no other really effectual remedy for the disease of man; no other helper, amidst its dismal ravages, than this. His disease has ever absolutely *laughed to scorn* all other remedies; and it ever will *laugh them to scorn*. But here is effectual help. Here, and here alone, we find light for human darkness, pardon for human guilt, cleansing for human depravity, consolation for human sorrow, strength for human weakness, and a complete Repairer of human ruin. Only suppose the principles and the power of the Religion of Christ to be universal, and this world would exhibit, every where, a foretaste of heaven. They SHALL be universal. *The mouth of the Lord*, I again assert, *hath spoken it*. Nor shall this blessing be attained without *means*—without *human* means. It is by the preaching of the Gospel, by men, like ourselves, that the prophetic Scriptures every where represent it as to be expected. It is when *the rod of Jehovah's strength shall be sent out of Zion*, that the nations are to be *made willing in the day of his power*."

With the sermon is connected "the charge by the Rev. Abel Flint, D. D. of Hartford;" and "the right hand of fellowship, by the Rev. Joel Hawes, of Hartford." Both are appropriate and impressive.

"THE LIFE OF THE REV. THOMAS SCOTT, D.D. RECTOR OF ASTON, SANDFORD, BUCKS: INCLUDING A NARRATIVE DRAWN UP BY HIMSELF; AND COPIOUS EXTRACTS OF HIS LETTERS. BY JOHN SCOTT, A.M. VICAR OF NORTH FERRIBY, AND MINISTER OF ST. MARY'S, HULL." *Boston, Armstrong & Crocker & Brewster; New York, John P. Havon. pp.* 454.

We have not often read a book with as much avidity as that which is here announced. A part of this eager feeling, we are aware, was produced by some previous knowledge of the history and character of the man whose life is here given at large; and by a very high estimation of his various publications, especially of his commentary on the holy scriptures. Yet we think the book itself, independently of adventitious circumstances, is calculated, in a high degree, both to interest and edify every serious reader. The works of Dr. Scott are very extensively known, and greatly esteemed in this country, as well as in Europe. By the friends of evangelical truth and piety, who are Calvinistick in sentiment, they are regarded with particular favour, and as possessing the authority of standard writings. With many, we doubt if an author could be named of equal popularity. It was, therefore, our intention to begin, in the present number of our

work, an extended review of this well written life of Dr. Scott; and to make pretty large extracts from many of his letters, which it contains. Our plan was, to give, as far as practicable, his biography by itself, and afterwards extracts from his letters, and from the remarks of his biographer, which close the volume before us. But while we were making arrangements for the execution of this plan, the Christian Observer, for October last, was put into our hands; in which we found our design in a considerable degree anticipated. A very able review of the English edition of this work is there commenced. We shall however, pursue our plan, and avail ourselves, and most willingly too, of the aid which the Christian Observer will afford; more desirous to furnish our readers with what may be for their edification, than to write an article altogether original. As far as we can now see, the larger part of our review will consist of extracts from that before us; adapted however, by abbreviation and perhaps transposition, to the plan we have mentioned, and which we are persuaded will be most useful and most gratifying to our readers. Indeed we did wish, when we read the book ourselves, that we could have had the whole biography by itself; without the interruption that it receives from the letters and remarks, which compose, by far, the larger part of the volume: yet we admit that this would not, on the whole, have been the best arrangement for the work at large; but for a compendious review we think it is. We shall always give the marks of quotation, when we take from the Christian Observer. For the rest we must be answerable. Let this be remembered, to prevent the necessity of telling frequently what we borrow, and what is our own.

We must, for a moment longer, detain our readers from more important matter, with a circumstance certainly of small moment; and yet it constitutes an incident, worth mentioning, in the life of Dr. Scott. He received a diploma, as Doctor of Divinity, from the college of Carlisle, in this State, we think about fifteen years ago. In our judgment, such a degree was never more properly conferred; and we have accordingly honoured it; and intend to do so, whenever the name of this excellent and distinguished man shall fall in our way. He, however, never prefixed his title to any of his works; and it is not recognised in the title page of the English edition of the book under review, but only in the American republication. We remember to have seen the letter which Dr. Scott wrote to the gentleman who sent him his diploma. We thought it curious, and hope that it has been preserved, and that we shall obtain a copy for publication in our next number. In the present, we shall give his biography from his birth to the time of his ordination, with his own reflections on his principles and the state of his mind, at that period, as we find them stated in the Christian Observer.

"This is one of the most interesting specimens that has fallen into our hands of modern religious biography. The subject of the work was a clergyman of acknowledged piety, and, both as a preacher and a writer, of eminent usefulness in the church of Christ: and he lived in the exercise of his ministry, and in the varied application of his valuable talents, to a period much beyond that which is usually allotted to the active duties of human life. His biographer is his eldest son, himself also a well known and highly respected clergyman of that church in which his venerable parent so long and so successfully ministered; a son, whose privilege it was to be trained up under his immediate care, to have the benefit of his wholesome

instructions, and his truly Christian example,—and who has now the happiness to record, concerning his venerable father, not merely what others have told him, but what has fallen under his own observation, and what, from an intimate knowledge of his father's principles and character, he can testify with all the feeling, and all the authority, which become the biographer of so distinguished a Christian minister. Under such circumstances we should look for a narrative both interesting and instructive: and no reader can justly complain, in the present instance, that his reasonable expectations have in any degree been disappointed.

"The Reverend Thomas Scott was born on the 4th of February (old style), 1746–7, at Braytoft, in Lincolnshire: he was one of thirteen children, ten of whom lived to maturity. His father is represented as a man of uncommon energy of mind and vigour of intellect, who, under circumstances very unfavourable, surmounted in a considerable degree his almost total want of education.

"Having gone through the common rudiments of learning, such as a village school supplies, and obtained a slight acquaintance with Latin, the subject of the present narrative was sent at ten years of age to Scorton in the parish of Bolton; his father having determined, in consequence of the death of his eldest son, who was a surgeon on board a ship of war, to bring him up to the medical profession. At Scorton he made considerable proficiency in his learning, attended however by the remarkable circumstance that he never could write themes, and that he looked with astonishment upon great books, being utterly at a loss to conceive how they could ever have been produced; a singular trait in the history of one, who was afterwards to prove so voluminous an author!

"In September, 1762, he was bound apprentice to a surgeon and apothecary at Alford, a village in the neighbourhood of Braytoft. It was his unhappiness to be placed with a master whom he describes as in all respects unprincipled, and probably an infidel. Under such authority and with such an example his own moral character, which he previously represents in no very favourable light, was not likely to be much improved: and at the end of two months he was dismissed by this very master in disgrace. Yet here it was, and by a remark of this unprincipled man, that he was first led to feel any serious conviction of sin against God. 'Remonstrating with me,' he says, 'on one instance of my misconduct, he observed, that I ought to recollect it was not only displeasing to him, but wicked in the sight of God. This remark produced a new sensation in my soul, which no subsequent efforts could destroy; and proved, I am fully satisfied, as far as any thing proceding from man was instrumental to it, the primary cause of my subsequent conversion.' How unlikely the means to produce such a change! how little could have been anticipated all the subsequent effect of it!

"His master having refused to give up his indentures, he could not be placed out with any other member of the profession; and on his return home he was employed to perform, as well as he could, the most laborious and unpleasant parts of the work belonging to his father's occupation, that of a grazier. He continued in this employment for nine years, encountering all kinds of weather, and compelled to associate with persons of the lowest station of life, and wholly destitute of religious principle. Yet was he not at times without deep convictions of his sinful and guilty state, and without earnest desires, often vehemently expressed, for the mercy of God: and cut off as he now seemed to be from all prospect of

accomplishing his object, he still indulged the thought which he had formerly entertained of going to the university, and of taking upon himself the clerical profession. The checks and impediments which he experienced in his studies, under his father's roof, at length dissipated his ideas of promotion in literary pursuits; and after some years of discontent and irritation he became more reconciled to his lot, and concluded that he should at last be provided for as a grazier. His elder brother was already fixed upon a farm; and he therefore seemed with reason to expect that he should himself succeed to the farm of his father.

"Having discovered, however, that the lease of this farm was left by will to his brother, and that he was merely to be under-tenant to him, for some marsh grazing lands of no very inviting aspect and without a house, he determined to extricate himself from his situation; recommenced his studies with vigour; and in a moment of provocation threw off his shepherd's dress, declaring his fixed purpose never to resume it. Recollecting, however, in the morning that a large flock of ewes, in yeaning time, had no skilful person to look after them, he so far abated of his resolution as to return and fulfil his shepherd's duties: but his main purpose he determinately pursued; and he went over immediately to Boston, to lay his case before a clergyman with whom he had cultivated a slight casual acquaintance.

"It will readily be believed that the clergyman listened to his tale with not a little surprise; but having examined him in the Greek Testament, he readily promised to introduce him the next week to the archdeacon, who was then to hold his visitation. At the time appointed, Mr. Scott, having evinced his sense of filial duty by employing the intermediate days in again assisting his father, repaired once more to Boston, and met with so favourable a reception from the archdeacon, that he was induced to purchase the necessary books, and to apply himself diligently to study and composition. Having soon after procured a title to a small curacy (Martin near Horncastle), after walking for the purpose above fifty miles, and having procured testimonials and the other requisite papers, he repaired to London for ordination within seven weeks from the time of leaving his father. On his arrival he was informed, that as his papers had not come in time, and as other circumstances were unfavourable, he could not be admitted a candidate. In fact, he was suspected of Methodism; though, so far as appears, he might with just as much truth have been suspected of Mohammedanism. The bishop, however, condescendingly granted him an audience; and, on condition of his procuring his father's consent and a letter from some beneficed clergyman in the neighbourhood, intimated that he should probably admit him as a candidate at the next ordination. The conditions were such as almost to reduce him to despair, but there was no remedy: he therefore returned home, a great part of the way on foot; and at length reaching Braytoft, after walking twenty miles in the forenoon, he put off his clerical clothes, resumed his shepherd's dress, and sheared eleven large sheep in the afternoon!

"Some members of his family beginning now to feel an interest in his success, the difficulties, which before appeared almost insuperable were presently removed; and he was ordained at Buckden at the ensuing Michaelmas, and entered upon the curacy of Stoke and Weston-Underwood, Bucks, with a salary of about 50*l.* a year.

"And what was the state of mind, and what were the views and principles, with which Mr. Scott en-

gaged in the office of the ministry? He has expressed himself on this subject in terms of great humility; and has given a description of his character and state of mind, which we are anxious to exhibit by way of warning to candidates for orders.

"'The Force of Truth sufficiently explains the state of my heart and my conduct, as it must have appeared in the sight of God, in this most solemn concern of my ordination; and it suffices here to say, that, considered in all respects, I deliberately judge this whole transaction to have been the most atrocious wickedness of my life. But I did not, at the time, in any degree regard it in this light; nor did I, till long after, feel any remorse of conscience for my *prevaricating*, if not directly *lying*, subscriptions and declarations, and all the evil of my motives and actions, in the whole concern.'" p. 38.

"'At this period,' he says, referring to the time when he lived with his father, subsequently to his apprenticeship, 'though I was the slave of sin, yet, my conscience not being pacified, and my principles not greatly corrupted, there seemed some hope concerning me: but at length Satan took a very effectual method of silencing my convictions, that I might sleep securely in my sins: and justly was I given over to a strong delusion to believe a lie, when I held the truth that I did know in unrighteousness. I met with a *Socinian* comment on the scriptures, and greedily drank the poison, because it quieted my fears, and flattered my abominable pride. The whole system coincided exactly with my inclinations, and the state of my mind. In reading this exposition, sin seemed to lose its native ugliness, and to appear a very small and tolerable evil; man's imperfect obedience seemed to shine with an excellency almost divine; and God appeared so entirely and necessarily merciful, that he could not make any of his creatures miserable, without contradicting his natural propensity. These things influenced my mind so powerfully, that I was enabled to consider myself, notwithstanding a few little blemishes, as upon the whole a very worthy being,'" pp. 39, 40.

"After proceeding to state the fact of his explaining away, according to these Socinian models, the mysteries of the gospel, and soothing his conscience with the wretched opiates which that system affords, he adds,—

"'In this awful state of mind I attempted to obtain admission into holy orders!—As far as I understood such controversies, I was nearly a Socinian and Pelagian, and wholly an Arminian. While I was preparing for the solemn office, I lived, as before, in known sin, and in utter neglect of prayer; my whole preparation consisting of nothing else than an attention to those studies, which were more immediately requisite for reputably passing through the previous examination.

"'Thus with a heart full of pride and wickedness; my life polluted with many unrepented, unforsaken sins; without one cry for mercy, one prayer for direction or assistance, or for a blessing upon what I was about to do; after having concealed my real sentiments under the mask of general expressions; after having subscribed articles directly contrary to what I believed; and after having blasphemously declared, in the presence of God and of the congregation, in the most solemn manner, sealing it with the Lord's supper, that I judged myself to be 'inwardly moved by the Holy Ghost to take that office upon me,'—not knowing or believing that there was any Holy Ghost, —on September the 20th, 1772, I was ordained a deacon.

"'For ever blessed be the God of all long suffering and mercy, who had patience with such a rebel and blasphemer; such an irreverent trifler with his majesty; and such a presumptuous intruder into his sacred ministry." pp. 40, 41.

(*To be Continued.*)

Religious Intelligence.

FOREIGN.

Bible Society of Paris.—We have in our hands a copy of the account of the general meeting of the Protestant Bible Society of Paris, on their third anniversary, the 16th of last April. It is a most interesting publication. It contains the constitution of the Society: The names and rank of the officers: The proceedings which took place: The address of the president: The report of the transactions of the committee charged with the management of the concerns of the Society: The addresses which were delivered, and the report of the treasurer.—It is followed by a long appendix, containing the correspondence of the committee of the Society, with other societies, both at home and abroad. The whole pamphlet, or rather volume, contains 330 octavo pages.

The meeting was opened and concluded with prayer. We intended to give a translation of these prayers, but our limits forbid us. We cannot, however, easily repress our inclination to insert their short but honourable tribute of respect to the memory of the late venerable president of our national Bible Society.—"The American Society (they say) has had to regret the loss of its president, Doctor Boudinot, who contributed to the success of the Bible cause not less by his zeal and piety than by an unlimited generosity.* M. Boudinot was the descendant of a pious family, which left France after the revocation of the edict of Nantes, and went to seek for liberty of conscience beyond the Atlantick: this is for us an additional motive to share, with all our heart, in the regrets of our brethren of the United States."

We can only add the following summary statement, taken from a daily newspaper of this city, of some of the leading facts which are made known in this interesting document.

"The French Protestant Bible Society, has twenty-three auxiliaries in as many different departments, to which are attached twenty-two branch societies. The first general meeting of the Society was held at Paris, Nov. 4th, 1818; the second, Dec. 10th, 1820; and the third, April 16th, 1822. The Marquis de Jaucourt, Peer of France, and Minister of State, is President; the Count Boissy d'Anglais, Peer of France, &c. and the Baron Cuvier (the naturalist) Counsellor of State, &c. are Vice Presidents; the Baron de Stael Holstein (son of Madame de Stael) is one of the Secretaries. In Paris, there are about 500 annual subscribers, among whom are the Duc de Broglie, Duchesse de Broglie, (daughter of the late Madame de Stael,) Baron de Lessert, Duchesse de Dino, Countesse de Rochefoucaulde, Countesse Rapp, Messrs. Albert Gallatin, J. Armstrong, W. Bayard, David Sears, and S. V. S. Vilder.

"The expenses of the Society from Dec. 10th, 1820, to April 16th, 1822, amounted to 92,260 francs; and the receipts in the same time from subscriptions and the sale of Bibles, were 102,819 francs. During the same interval the Society issued gratuitously and otherwise, 6,918 Bibles, and 4,433 New Testaments."

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British and Foreign Seaman's Friend Society and Bethel Union.—The Third Anniversary of the above Society was held on Wednesday, Oct. 2d, at the City of London Tavern, the Right Hon. Admiral Lord Gambier in the chair. After his lordship had briefly addressed the Meeting, a retrospect was read of the proceedings of the committee for the past year, in London, and the formation of similar Societies in about forty sea-ports in England and Wales, Scotland and Ireland. Also the formation of a Mariner's Church at New York, and Bethel Societies in the United States, New Brunswick, Bermuda, Berbice, Cronstadt; and even at Rio Janeiro, it is added, the Bethel flag has been raised by a pious merchant on board of some ship every Sabbath day, when he reads sermons, gives exhortations, and holds prayer-meetings. On the Mediterranean, and in various other places abroad, the like exertions are making for the spiritual benefit of sailors; and the committee joyfully anticipate the day when "the dominion of our glorious and exalted Immanuel shall be from sea to sea, and from the river unto the ends of the earth." After this report, the Meeting was addressed by several clergymen and Dissenting ministers, naval officers and others. A series of resolutions were passed, gratefully acknowledging the divine blessing on their exertions; also appointing officers and a new committee."

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Society for Rivermen.—Sept. 18, a Preliminary Meeting was held at the British School-room in Horsleydown, to form a Society for Rivermen in general.—Various exertions had been previously made to excite the attention of persons who reside on the banks of the Thames to this object, and the efforts of the British and Foreign Seaman's Friend Society and Bethel Union, had for several months been of the most unwearied description at Horsleydown; but the increasing and extensive business of that noble Institution requiring such undivided attention, and the demands on its funds becoming very considerable, it was deemed advisable that a distinct Institution should be formed for Rivermen only; and persons invited to assist it whose profession and habits rendered them best adapted for promoting religion and morality among this interesting class of men.

The Rev. G. C. Smith having been called to the chair, addressed the Meeting at considerable length, stating the objects of the new Society, and combating the various objections he had heard against it. He dwelt with great force on the folly of the idea that the heart of any man was impenetrable to the power and grace of God; or that there was any class of men breathing, among whom a minister of the gospel might not confidently expect the divine blessing on the use of suitable means.

"* M. Boudinot gave at one time to the Bible Society of the United States 10,000 dollars, 50,000 francs."

The chairman had scarcely resumed his seat, when a person in his plain working dress stood up, and most unexpectedly addressed him, saying, 'Sir, after what you have said, I think if I were to sit still the very boards beneath my feet would cry out. If any man is a monument of mercy, I am. If God has displayed what he can do with the worst of sinners it is with me. I lived for ten years the most abandoned and desperate infidel in London: I admired revolutions, advocated deism, and rejected every thing that was good. One Sunday afternoon, about three years since, you preached on Kennington Common to an immense multitude, my wife persuaded me to go; I was struck with astonishment at your arguments against infidelity, but I was not convinced. I was anxious to bring you over to our sentiments, and pressed forward to place in your hand the Spencean Books of division of land and property. I afterwards heard you occasionally at other places, in the open air. When you preached on Bankside to Watermen, I was there, and was so powerfully impressed, that you may remember a man crying out when you had done—'Sir, I am a deist, but almost thou persuadest me to be a Christian!' From that time I began to seek salvation. A person, who is a Methodist, afterwards called upon me for my children to attend a Sunday School. He reasoned with me, and I brought him my infidel and deistical books; such as Paine's Age of Reason, and Carlile's works; I said to him, cast them all into the fire; he said 'No; they are your books, I must leave you to do as you please with them.' I then seized them all, threw them into the fire, and he continued with the bellows in his hands blowing the fire for an hour, until the whole were entirely consumed. I now rejoice, Sir, and thus publickly declare what God has done for my soul. No man need despair; I was the chief of sinners, but Christ has saved me, and surely he can save Watermen and Lightermen. My wife now serves the Lord, my children attend a Sunday School, and I am resolved, by Divine grace, that I and my house will serve God the remainder of our days. I will do all I can for the cause of Jesus Christ, and if it is in my power by any means to help this blessed design, I will do it with all my heart and soul, for the sake of Him who died for me on Mount Calvary.' He sat down much affected. The Chairman arose, and said he well recollected the circumstance to which allusion had been made, though he never knew the person before this evening. The effect produced on the audience may easily be imagined.

INDIA.

GOVERNMENT ORDER RESPECTING SUTTEES.

Presidency of Fort Williams, Feb. 1822.

The commander of the forces desires that a copy of these instructions be circulated from the brigade office, to the posts and stations dependent upon your command.

(Signed) G. H. Fagan, Adj. Gen.

"Whereas it has appeared, that during the ceremony denominated Suttee, (at which Hindoo women burn themselves,) certain acts have been occasionally committed, in direct opposition to the rules laid down in the religious institutes of the Hindoos, by which that practice is authorized and forbidden in particular cases: as, for instance, at several places pregnant women, and girls not yet arrived at their full age, have been burnt alive; and people after having intoxicated women, by administering intoxicating substances, have burnt them without their assent whilst insensible; and inasmuch as this conduct is contrary to the Shasters, and perfectly inconsistent with every principle of humanity, (it appearing from the expositions of the Hindoo law delivered by pundits, that the burning a woman pregnant, or one having a child of tender years, or a girl not yet arrived at full age, is expressly forbidden in the Shasters, and also that the intoxicating a woman for the purpose of burning her, and the burning one without her assent, or against her will, is highly illegal, and contrary to established usage,) the Police Darogahs are hereby accordingly, under the sanction of government, strictly enjoined to use the utmost care, and make every effort to prevent the forbidden practices abovementioned, from taking place within the limits of their thannahs; and they are further required, on all occasions, immediately on receiving intelligence that this ceremony is likely to occur, either themselves to proceed to the spot, or send their Mohirrir or Jemedar, accompanied by a Burkundaz of the Hindoo religion, to learn of the woman who is to be burnt whether she has given her assent, and ascertain the other particulars abovementioned relative to her age, &c. &c. &c. In the event of the female who is going to be burnt being less than sixteen years of age, or there being signs of her pregnancy, or on her declaring herself in that situation, or should the people be preparing to burn her after having intoxicated her, without her consent or against her will, (the burning a woman under any of these circumstances being in direct opposition to what is enjoined in the Shasters, and manifestly an act of illegal violence,) it will be then their duty

to prevent the ceremony, thus forbidden and contrary to established usage, from taking place, and require those prepared to perform it to refrain from so doing; also to explain to them that, in the event of their persisting to commit an act forbidden, they would involve themselves in a crime, and become subject to retribution and punishment; but in the case of the woman being of full age, and no other impediment existing, they will nevertheless remain on the spot, and not allow the most minute particular to escape observation; and in the case of people preparing to burn a woman by compulsion, or after having made her insensible by administering spirituous liquors, or narcotic drugs, it will be then their duty to exert themselves in restraining them; and at the same time to let them know, that it is not the intention of the government to check or forbid any act authorized by the tenets of the religion of the inhabitants of their dominions, or even to require any express leave or permission being required previously to the performance of the act of Suttee; and the police officers are not to interfere and prevent any such act from taking place. And, lastly, it will be their duty to transmit immediately, for the information of the magistrates, a full detail of any measures which they may have adopted on this subject, and also on every occasion, when within the limits of their thannahs, this ceremony of "Suttee" may take place, the same being lawfully conducted, they will insert it in the monthly reports.

(Signed) G. H. FAGAN, Adj. Gen."

A rich Hindoo lately died at Benares, who had been a great patron of the Brahmins and Ascetics, and had devoted large sums of money to building temples, colleges for the poor, &c. &c. Twenty days before his death, which took place on the 7th of November, 1821, he presented the following address to the inhabitants of Benares:—

"I have lived in this world a long time, (about 80 years,) without being able to acquire any knowledge of the Supreme Being; and I have all the while met abundant reasons to convince me, to the very bottom of my heart, that an uninterrupted happiness can never be formed in this world. But as my soul seems shortly about to quit the body, I beg your forgiveness of my faults, and bid you my last farewell."

Who would not wish that to such a man the gospel of God our Saviour had been made known! Probably there are many such men in India.

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It has been asserted, in several of the public prints, that such has been the influence of a free press in India, (we should rather think of the missionaries and evangelical clergymen in that country, &c.) that at the last festival of the great idol Juggernaut, there were so few pilgrims present, that they were unable to drag the ponderous car; and that the Brahmins talk of removing the raree-show to a more retired part of the country, less enlightened.

We sincerely wish that this may be true; but we cannot hear of any accounts of the fact transmitted by the missionaries.

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Catholic Missions.

The queen of Thibet, (says the *Diario Romano*,) has requested to have eighty missionaries from the college of the Propaganda Fide at Rome, for the purpose of converting her subjects; five Capuchins (Friars) have already departed for Thibet. An Italian from Brescia, whom the queen made her first minister, converted her majesty to Christianity.—*Newspaper.*

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Death of Mrs. Collie.

Mr. Loveless, in a letter, dated Madras, 31st May, 1822, communicates the mournful intelligence of the death of Mrs. Collie, wife of the Rev. Mr. Collie, the missionary, on his way to Malacca, who died at Madras, May the 24th, after an illness of only 14 days. (Particulars hereafter.)

Death of Mrs. Hands.

In a postscript to the above letter, Mr. Loveless says, "I will add, in case you should not hear from Bombay by this conveyance, that a similar mournful event has occurred there. Brother Hands, of whose

SIAM, COCHIN-CHINA, AND JAPAN.

The directors having taken into consideration the deplorable state of the vast population of Siam, Cochin-China, and Japan, now sunk into the most debasing idolatry, and without the knowledge of the Saviour, resolved, at a late meeting, that, by the help of a gracious Providence, they will attempt, as soon as they shall find it practicable, to procure complete versions of the Holy Scriptures into each of the languages of those countries.

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By a letter just received from Mr. Beighton, at Penang, dated April 17, we learn that Dr. Milne, who had previously visited Sincapore, arrived at Penang on the 11th, having taken a voyage to those places for the recovery of his health, he having been seriously indisposed.

We are also informed that Dr. Morrison, having obtained leave of absence from the Factory at Canton, may be expected in England next spring.

marriage at Bombay you have doubtless heard, has been again deprived of his dear partner. On their return home, when within three days of Bellary, Mrs. Hands was taken ill of a fever, and on the day and hour when we were attending the funeral of Mrs. Collie, she died!! Alas! what an uncertain world is this! O for grace to work whilst it is called to-day, and to be found ready whenever our Lord may call.

SOUTH SEA ISLANDS.

Extract of a Letter from the Rev. D. Tyerman to a Lady in England, dated Taheite, Nov. 24, 1821.

All our brethren, the Missionaries, received us with the most cordial affection, while the natives were not backward in giving us every proof of their joy on our arrival. The power and wisdom of God, as displayed in the structure of this wonderful island, can only be exceeded by that stupendous and marvellous change which has taken place among its inhabitants: a change which fills me with incessant astonishment and joy. Had I opportunity and leisure to describe the former moral condition of this people, it would be unnecessary that I should do it to you: suffice it to observe that it was peculiarly the place where Satan's seat was, and if ever that awful being were allowed an incarnation, it was here. The details of this wickedness, given us by the Missionaries since we have been here, are enough to fill us with horror. How many human victims almost daily bled upon their cruel altars! Two-thirds of the infants born were instantly murdered by the hands of their own mothers. I saw one woman the other day, who had destroyed eight of her own offspring; I have heard of another who killed nine, another 17, another 20! The god of thieves, for there was such a god here, was faithfully served, while crimes of other kinds too horrible to be named, every where defiled this beautiful land. All the worst passions of human nature were indulged in the utmost possible extent. But, where sin abounded, grace much more abounds!

God has done great things for this people. The faithful and holy exertions of his servants are most amply rewarded. The prayers of the British churches are indeed heard; and all the expenses which have been incurred, are now fully repaid. O that you and all whose hearts are engaged in doing good to the heathen, could but witness what I have already seen; it would fill your soul with amazement and gratitude.

Where I have been, the Sabbath is universally regarded; not an individual is known, whether among the chiefs or the common people, who does not attend divine worship on the Lord's Day. The engagements of that holy day commence with a prayer-meeting, conducted entirely by the natives themselves at sunrise. Knowing the backwardness of Christians in England to attend early prayer-meetings, what do you think my surprise has been on going to these services, to find their large places of worship literally filled. This is the fact at all the situations which I have visited; the whole congregations indeed attend. At nine o'clock in the morning, and at three in the afternoon, there is publick worship and preaching, when their places are crowded. The congregations make a very decent appearance; all is solemn and becoming. They have congregational singing, and it is conducted with great propriety. In the intervals of worship, there is catechising of both young and old. The natives dress all their food on Saturdays, not a fire is lighted, not a canoe is seen on the water, not a journey performed, not the least kind of worldly business done on the Sabbath. So far as outward appearances go, this day is here kept indeed holy: by multitudes, I doubt not, it is kept really so.

The missionaries have already translated and printed the gospels of Matthew, Luke, and John, which are in the hands of the people, and nothing can induce them to part with them. The word of God is indeed precious here. The scriptures are the companions of the people wherever they go. Not a family (I am told) is known that has not family worship, morning and evening, every day. At every missionary station there is a church formed; and though it is only between two and three years ago that they were organized, many real Christians have united to enjoy the benefits of the Lord's Supper, and many more at every station are waiting with eager desire to obtain admission. At one of these are 20 members, at another 62, at another 74, at a fourth 102.

No publick immorality or indecency is seen. All drunkenness and profane swearing are unknown here. All their former sports and amusements are completely put down. Their morais are almost all demolished, and many of them completely obliterated; and it is a singular fact, that chapels now occupy the very ground on which many of them stood. Never before did the gospel obtain so complete and so universal a triumph in any country over heathenism, cruelty, superstition and ignorance. Think not that I wish to represent these people as per-

fect: No, alas, human nature is the same here as elsewhere, but I state facts, which speak for themselves.

From other letters we also make a few extracts.

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Mr. Bennet, in a Letter to a Friend, says,

"The ministers have not to wait for any part of their congregation; nor is the congregation in danger of being disturbed by persons coming in after the commencement of publick worship.

"O that a few thousands of the half-hearted in our dear country could but behold the genuine influence of the gospel here, and form some tolerable idea of those horrid superstitions and cruel vices from which the people have thereby been delivered!—then would Missionaries and Missions in every quarter of the world be loved and cherished by them."

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Mr. Tyerman thus expresses himself in another Letter to a Friend.

"The people are most hospitable and affable. Their persons in general are equal to those of the best grown English, and the most agreeable of any foreigners, not of English extraction, that I have seen, wherever we go; we are received with all possible friendship. The King and all his Chiefs have showed us every kindness. But the change which has taken place among these people is what most of all delights me and fills me with astonishment. What you have read is all true. All the stations that we have seen are in the most flourishing circumstances. All the congregations are large. The profession of Christianity is universal; scarcely is the individual known who does not attend three times every Lord's day at publick worship. You would be charmed with a Taheitan Sabbath. O England, blush at thine own inferiority, when compared, in this respect, with this so lately barbarous land! No doubt much of this is nothing but profession; but that there is a great deal of vital piety, I doubt not.

"Yesterday (Dec. 5, 1821) I partook of the Lord's Supper with a church consisting of 106 consistent members. The behaviour of the Taheitan congregations is not excelled by any in England. All is solemn; all, apparently, is devotional.

"Civilization is making rapid progress. Crimes of all kinds are almost unknown. Encourage missionary exertions and missionary prayers. If any are relaxing in these respects, or are unbelievers in the importance of missionary exertions, send them hither. I should not have thought the sufferings and inconvenience of going ten times round the world too much to be endured for the sake of seeing what God has wrought in these idolatrous countries. We hope to see all the islands which have embraced Christianity before we return. Thirteen are known where the people have abandoned their idols and received the truth. Other islands are petitioning for missionaries. Indeed, if missionaries could be found, there is every reason to hope that all the islands in this vast ocean would immediately embrace the truth."

DEMERARA.

Extract of a Letter from the Rev. Mr. Wray, of Berbice, who had paid a visit to Demerara; dated August 2, 1822.

On the 9th of July I went down to Demerara, to preach and administer the Lord's Supper to Mr. Davies's people; I found the roads bad in many places, and riding on horseback very fatiguing; the sun was sometimes amazingly hot. On the 11th, I arrived at Le Resouvenir, spent two days with Mr. Smith, and preached to the people on Friday evening. I had great pleasure in seeing many of those who were the first-fruits of the gospel there, walking in the truth, and rejoicing in the Lord Jesus; others have been taken to their heavenly rest. They manifest great zeal in the ways of religion, and adorn the doctrine of God their Saviour.

On my return from George Town on Monday, Mr. Smith pressed me much to remain all night, and speak in the evening to his people. We visited many of the negro houses; just when they were leaving work, and conversed with a considerable number. I was much pleased with two young men, who were little boys when I lived there. They have been baptized and married, and are highly commended for their good conduct by Mr. Smith. They seconded the exhortations I gave to the people with great earnestness, especially one of them, who told the people that they must attend to what I said, turn to God, go to hear his word, and love and serve him, that Mr. Smith might be able to send me a good character of them.

In the evening a great many came together, with whom we conversed a long time. I rejoice that they have got a minister so much interested in their spiritual welfare as Mr. Smith. I was also much pleased with some of his plans, particularly his dividing them into classes, according to the estates to which they belong, and examining their progress in the Catechism in rotation. He thinks the number under regular instruction is about *two thousand*.

On the Lord's day, July 14, I preached in George Town for Mr. Davies, and administered the Lord's Supper to his people. It was a time of spiritual refreshment from above. At seven o'clock in the morning I was much pleased with the prayers of some of the negroes. I rejoiced greatly to see the work of the Lord prospering among these poor people. In the afternoon I attended the Episcopal Church under the pastoral care of the Rev. Mr. Austin, jun. It was well filled, chiefly by free coloured people. Mr. A. is much esteemed by them. Mr. Markes, the Methodist Missionary, and his wife, received me in a very friendly manner. They conceive that the Demerara Mission is the most flourishing they have visited in the West Indies, and that there is a far greater desire among the negroes there to obtain religious instruction, and to learn to read, than in any other place.

I greatly lament that the missionaries in that colony are not permitted to teach the slaves to read. Mr. Smith would willingly devote part of the day to this work; and yet, after all, many do acquire the art of reading. I met with a negro half-way between New Amsterdam and George Town, who has no opportunity to attend Chapel, learning to read, and studying Dr. Watts's Catechism. Indeed, all along the coast, which is about seventy miles, a desire of instruction prevails.

After I had passed Mahaica, I overtook a negro, who attended when Mr. Davies and I preached there 10 years ago. He expressed his thankfulness for the chapel now built there, and said, "Now the negroes are coming good—and leave off stealing, quarrelling and fighting."

I am glad to hear that Mr. Davies's health is improved.

PITCAIRN'S ISLAND.

It appears from the public papers that on the 8th of March, 1819, Captain Arthur, of the American whale ship (Russel), touched at the above island, where he found about 50 inhabitants, descended from the mutineers who seized Captain Bligh's ship, the Bounty, when at the distance of three or four miles from the shore; they were boarded by the crew of a boat from the island, who were remarkably interesting young men. Bread and butter were set before them, but they refused to eat, alleging that it was their fast-day, but being much importuned to eat, they partook, though slightly, but not till after they had implored a blessing. And after their repast was finished, a hymn and prayer was preferred with great devotional propriety. Their boat needing repair, was taken on deck, and completed before the next morning, to their great satisfaction.

After landing on the island, Captain Arthur and others ascended a high hill, assisted by a young man named Robert Young. They then met with the venerable governor, John Adams, who was attended by most of the women and children of the island, and were welcomed to their shores in the most artless yet dignified manner.—They were then invited to the village, and a dinner was prepared for them, consisting of pigs, fowls, yams, and plantains. A blessing was asked, and thanks returned in an impressive manner.

At night they were provided with beds, and in the morning at seven, a plentiful breakfast was prepared for them. At dinner also, they were equally well provided for. In the afternoon, about three, they took an affectionate leave of their friends and returned to the ship, well pleased with their entertainment.

Before we leave Pitcairn's Island, it will not be improper to make a few observations. The time and manner of its colonization are to most general readers well known. John Adams and six Otaheitan women are all that is left of the *Bounty*. Forty-nine have been born on the island, two of whom are dead, which leaves 53 persons on the island, now all in good health without a single exception. There are about 11 active young men, who are ready and willing at all times, to assist a ship's crew in procuring wood and water, or any thing else the island affords. John Adams assures us, and from what we ourselves saw we have no reason to disbelieve him, that the island was inhabited before themselves, but at what period it is difficult to conjecture. They found after their arrival, many places where houses had stood, burying places, and images representing a human figure, with other indubitable marks that they were not the first possessors of Pitcairn's Island. It is, however, certain that the aborigines left it at no recent period, as the trees growing on the house spots, could not have arrived to their present size in less than 100 years, perhaps 500. The land is high, and may be seen 12 or 15 leagues—its coast free of dangers—winds variable, which makes it easy to lie off and on; the town is situate on the north side of the island, rather nearest the west end—the houses may be seen three or four leagues off by a ship coming from the north.

The different names of the islanders are—Adams, Christian, sen., Christian jun., Young, Quintrail, and M'Kay.

Pitcairn's, lat. 25. 3. S. by acct. 26. 41; long. 130. 22. W. by acct. 128. 52.

Henderson's Island lies E. N. E. from Pitcairn's, 100 miles. Lat. 34. 26; long. 138. 30. W.

A few years ago, the directors of the London Missionary Society sent out some Bibles, prayer books and school books for the use of these people, which were duly delivered, and thankfully received. A receipt for the books, signed by John Adams, has come to hand.

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It is stated in an American publication, that one of the sailors on board an American whaler, which touched at Pitcairn's Island, being asked by one of the natives, a question on Christian experience, which he found himself unable to answer, was seized with remorse on perceiving his own ignorance and want of experimental religion; and that since his return to America he has become truly serious, professes his love to Christ, and thankfully acknowledges the instruments of his conversion.

CAPE OF GOOD HOPE.

It is stated, in a Cape-town paper, that the late dreadful storms in the colony have produced most distressing effects. Stellenbocsh, the Paarl, Hottentot's Holland, Groenekloof, Zwartland, Tulbagh, and Caledon, are said to have sustained very heavy losses. At several of the above places, the houses have fallen in, or been washed away, and many thousands of vines have been destroyed.

We fear that several of our missionary stations must have suffered greatly, and are sorry to learn that the beautiful church of the Moravian brethren at Groenekloof has fallen, and that the gardens of the Hottentots are destroyed.

The paper states, that the governor has expressed his intention to adopt the most prompt means for the relief of the sufferers, and to pursue a plan somewhat similar to that which was adopted after the great fire at Stellenbosch.

DOMESTICK MISSIONS.

Brief view of the Missions under the direction of the American Board of Commissioners for Foreign Missions, compiled October, 1822.

The Board was instituted in June, 1810; and incorporated June 20, 1812.

JEREMIAH EVARTS, Esq. at the Missionary Rooms, No. 69, Market street, Boston, is Corresponding Secretary of the Board, and Clerk of the Prudential Committee. To him should be addressed all communications, which relate to the appointment of missionaries and assistants, and to the general concerns of the Board.

HENRY HILL, Esq. at the Missionary Rooms, is Treasurer; to whom all letters, which relate to donations, or to any pecuniary concerns of the Board, should be addressed.

I. MISSION AT BOMBAY.

This mission became fixed in 1814. The missionaries are engaged in three principal objects:—the translation of the Scriptures; the superintendance of schools; and the preaching of the Gospel.—The mission has three stations;—Bombay, Mahim, and Tannah.

BOMBAY.—A large city on an island of the same name. It is the capital of all the British possessions on the western side of the peninsula, and is the primary seat of the mission.—Rev. Gordon Hall, *Missionary;* Mr. James Garrett, *Printer.* The widow of the late Mr. Newell resides here.

MAHIM.—Six miles from Bombay, on the north part of the island.—Rev. Allen Graves, *Missionary.*

TANNAH.—The principal town of the island of Salsette, 25 miles from Bombay. —Rev. John Nichols, *Missionary.*

The missionaries had established 25 schools;—17 on the islands of Bombay and Salsette; and 8, at as many different places along one hundred miles of the adjacent coast. But of these 25 schools, they were obliged to suspend 10, about the middle of last year, for want of funds. The schools contain, on an average, about 50 scholars.—The missionaries are now ready to print the whole Bible, translated by them into the Mahratta language, as fast as the means can be procured.

II. MISSION IN CEYLON.

This mission was established in the district of Jaffna, October, 1816. It has five stations;—Tillipally, Batticotta, Oodooville, Panditeripo, and Manepy.

TILLIPALLY.—Nine miles north of Jaffnapatam.—Rev. James Richards and Rev. Daniel Poor, *Missionaries.* Nicholas Permander, *Native Preacher.*

BATTICOTTA.—Six miles north-west of Jaffnapatam.—Rev. Benjamin C. Meigs, and Rev. Henry Woodward, *Missionaries.* Gabriel Tissera, *Native Teacher.*

OODOOVILLE.—Five miles north of Jaffnapatam.—Rev. Miron Winslow, *Missionary.* Francis Malleappa, *Native Preacher.*

PANDITERIPO.—Nine miles north-west of Jaffnapatam.—Rev. John Scudder, M. D. *Missionary.*

MANEPY.—Four miles and a half north-west of Jaffnapatam.—Rev. Levi Spauld-

ing, *Missionary.* Philip Matthew, *Native Preacher.*

The blessing of God has attended the labours of the missionaries among the youths in the schools; especially at Tillipally, where those who had been longest in the schools principally resided. A silent, but perceptible, influence is also exerted on many natives in the district of Jaffna.

III. MISSION AMONG THE CHEROKEES.

This mission was established in 1817. It has three stations;—Brainerd, Creek-Path, and Taloney; and new stations are contemplated at High-Tower, Chatooga, Wills-Town, and other places.

BRAINERD—Is the oldest station of the Board among the Indians; and is situated within the chartered limits of Tennessee, on the Chickamaugah creek, 250 miles N. W. of Augusta; 150 S. E. of Nashville; and 110 S. W. of Knoxville.—Rev. Ard Hoyt, Rev. Daniel S. Butrick, and Rev. William Chamberlain, *Missionaries;* Dr. Elizur Butler, *Physician;* Messrs. Abijah Congar, John Vail, John C. Ellsworth, Erastus Dean, Sylvester Ellis, and Ainsworth E. Blunt, *Assistant Missionaries;* and John Arch, a converted Cherokee, *Interpreter.*

CREEK-PATH.—100 miles W. S. W. of Brainerd. A school was established here in April, 1820.—Rev. William Potter, *Missionary.*

TALONEY.—Sixty miles S. E. of Brainerd. A school was established here in May, 1820.—Messrs. Moody Hall and Henry Parker, *Assistant Missionaries.*

IV. MISSION AMONG THE CHOCTAWS.

Commenced at Elliot, in August, 1818. It has three stations;—Elliot, Mayhew, and the French Camps.

ELLIOT.—Within the chartered limits of the state of Mississippi; on the Yalo Busha creek; about 30 miles above its junction with the Yazoo; 400 W. S. W. of Brainerd; and 145 from the Walnut Hills.—Mr. Cyrus Byington, *Licensed Preacher and Missionary;* Dr. William W. Pride, *Physician;* and Messrs. Moses Jewell, Joel Wood, Anson Dyer, Zechariah Howes, John Smith, and Elijah Bardwell, *Assistant Missionaries.*

MAYHEW.—On the Ook-tib-be-ha creek, 12 miles above its junction with the Tombigbee, and 100 east of Elliot. Commenced in the spring of 1820.—Rev. Cyrus Kingsbury and Rev. Alfred Wright, *Missionaries;* and Messrs. Calvin Cushman, William Hooper, Samuel Wisner, Philo P. Stewart, and David Remington, *Assistant Missionaries.*

FRENCH CAMPS.—A settlement on the Natches road, south-west of Mayhew.—Mr. Loring S. Williams, *Assistant Missionary.*

V. MISSION AMONG THE CHEROKEES OF THE ARKANSAW.

Commenced in 1820. There is only the station of

DWIGHT.—On the west side of Illinois creek; 4 miles north of the Arkansaw river; 20 miles from the Arkansaw Post; and 500 up the Arkansaw, following the course of the river.—Rev. Alfred Finney and Rev. Cephas Washburn, *Missionaries;* and Messrs. Jacob Hitchcock and James Orr, *Assistant Missionaries.*

VI. MISSION AT THE SANDWICH ISLANDS.

Established in April, 1820. It has two stations;—Hanaroorah, and Wymai.

HANAROORAH.—On the island of Woahoo.—Rev. Hiram Bingham and Rev. Asa Thurston, *Missionaries;* Messrs. Daniel Chamberlain and Elisha Loomis, *Assistant Missionaries;* and Thomas Hopoo and John Honooree, *Native Assistants.*

WYMAI.—On the island of Atooi.—Messrs. Samuel Whitney and Samuel Ruggles, *Assistant Missionaries;* and George Sandwich, *Native Assistant.*

VII. MISSION TO PALESTINE.

The first missionaries arrived at Smyrna in January, 1820.—Rev. Pliny Fisk and Rev. Daniel Temple, *Missionaries.*

Most of the foregoing missionaries, and assistant missionaries, have wives. At several stations among the Indians, there are unmarried females, labouring as teachers and domestick helpers.

We have a mass of domestick religious intelligence, which, for want of room, we are obliged to postpone till our next number. We must, however, mention the

Auxiliary Societies for meliorating the condition of the Jews.

By a legislative act of the state of New York, passed the 14th of April, 1820, a society was incorporated by the name of "*The American Society for meliorating the condition of the Jews.*" The Rev. Joseph S. C. F. Frey, a converted Jew, and a minister of the gospel in good standing with the presbytery of New York, is now employed, by the society above mentioned, to travel through the western and southern parts of our country; with a view both to solicit donations and to form auxiliary societies, in aid of the parent institution in New York. He collected in this city about 590 dollars. A general meeting of the citizers was called, and it proved to be a very large one, in Washington Hall, on the evening of Christmas last; at which it was resolved to form an auxiliary society, which was accordingly formed at that time. The board of managers of this auxiliary society are now exerting them-

selves in this city, and we understand with good prospects of success, to obtain funds for the parent institution. The funds are destined to purchase a tract of land, for a settlement exclusively of Jews, who may come to this country to pursue an agricultural life, to learn mechanical arts, and to receive instruction in the evidences and doctrines of the Christian religion. We regard this undertaking as one of great importance, and heartily recommend it to the prayers and patronage of our readers.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of December last, viz.

Of Rev. Samuel B. How, a collection in New Brunswick Church, for the Contingent Fund - - - - -	$22 00
Of Rev. E. W. Gilbert, donation from a lady in Wilmington, Delaware, for ditto -	3 00
Amount received for the Contingent Fund -	25 00
Of Daniel Jaudon in full of his subscription for the Permanent Fund - - - -	50 00
Of Rev. Samuel B. How, collected by him for the Professorship to be endowed by the Synod of New York and New Jersey, viz. from Princeton, $66; Lawrenceville, $28; Kingston, $5; Allentown, $3 50; and Trenton, $1 25; amount - - - - -	103 75
Of Rev. Jacob Kirkpatrick, collected by him in Newton Presbytery, for the same Professorship - - - -	60 00
Of Rev. Dr. William M'Pheeters, for the Southern Professorship - - - - - -	86 50
Of Rev. Henry G. Ludlow, in part of his subscription for Professorship of Oriental and Biblical Literature - -	5 00
Of Zechariah Lewis, Esq. for Le Roy and Banyer Scholarships	175 00
Of Thomas H. Mills, Esq. for the Woodhull Scholarship -	50 00
Of Rev. Theophilus Parvin, in full of his subscription for the Scholarship to be endowed by the Eumenian Society -	112 00
Total	$667 25

Literary and Philosophical Intelligence.

FROM LATE BRITISH JOURNALS.

Ancient Manuscript.—The Parma Gazette informs us, that the magistrates of the town of Piacenza have solemnly deposited in the public library, the precious manuscript known by the name of *Psalterium Reginæ Angilbergæ*. The following are some particulars relative to this book, which was for a time in the possession of France:

This volume, of purple vellum, written in letters of gold, is of the date of the year 827, and belonged to Angilberga, consort of the emperor Louis II. After the death of that princess, it remained at Piacenza, to the beginning of the 19th century, when it was brought to France.

Towards the end of the year 1819, it was sold in a public sale at Paris, and was purchased by the Chevalier de Poggi, Chargé d'Affaires of the duchy of Parma. The new proprietor intending to restore it to the city of Piacenza, has had it bound in the antique fashion, in a very splendid and tasteful manner.

ST. PETERSBURGH, OCT. 16.

Propagation of the Scriptures. The Moscow Committee of the Bible Association, has sold, in the last quarter, 4866 copies of the New Testament; and to the amount of 18,315 roubles of copies of psalms in various languages. A letter from Constantinople, written by an agent of the British Bible Society, states, that a distinguished and learned Turk, who was formerly ambassador at one of the principal European courts, is employed in translating the New Testament, from the Arabic into the Turkish language. In order to devote himself entirely to this difficult task he has withdrawn from publick life.

Plumbago, or Black Lead discovered.—Mr. Charles J. Dunbar, of Concord, Massachusetts, has discovered a mine or quarry of black lead, in the town of Bristol, New Hampshire. He has exhibited specimens of this substance to Professor Dana, of Dartmouth College; Professor Gorham, of Harvard University, and other gentlemen who are versed in the science of mineralogy. They all speak favourably of the specimens. Professor Dana states that those which were exhibited to him "are of the *very first quality*, and will make excellent pencils, and other articles for which this substance is employed. The specimens are far superior to the black lead found in Sutton, or any part of the United States, so far as I know—and equal, in every respect, to the celebrated ore of this substance found in Burrowdale, in England."

N. E. Farmer.

It is stated, says the Providence Patriot, that the President of Brown University has, from experiments in hydraulics, discovered an improvement in flumes, which at most mills, perhaps all, will increase the force of the water, and at some will double or treble it. Where mills are now in operation, this improvement may produce a small expense.—Where they are yet to be erected, it may save a large expense. For this discovery, he has, it is said, obtained letters patent from the President of the United States.

Account of an Expedition from Pittsburgh to the Rocky Mountains, performed in the years 1819–20, by order of the Hon. J. C. Calhoun, Secretary of War, under the command of Major S. H. Long, of the United States Topographical Engineers. Compiled from the Notes of Major Long, Mr. T. Say, and other gentlemen of the party, by *Edwin James*, Botanist and Geologist to the Expedition. In 2 vols. octavo, with a quarto volume containing the following Maps and Plates.

1. Map of the Country drained by the Mississippi, eastern section.—2. Map of Country drained by the Mississippi, western section.—3. Oto Council.—4. War Dance, in the interior of a Konzo Lodge.—5. View of the Rocky Mountains, fifty miles from their base.—6. View of the Table Lands and the Exploring Party.—7. View of the Castle Rock, an extraordinary natural curiosity.—8. Moveable Lodges of the Kaskaias.—9. Oto Encampment of Skin Lodges.—10. Geological Sections.

The design of this work is, to give a compendious view of the history of the expedition, and of such discoveries of the party as appeared in some degree fit to gratify publick curiosity. The residence of several of the party during the winter of 1819, at Engineers' Cantonment, about 700 miles from the mouth of the Missouri, and in the heart of an Indian country, afforded an opportunity of collecting much new and important information concerning the Aborigines. The details of this occupy a large part of the first volume. After leaving the Missouri early in the summer of 1820, the party traversed a great extent of unexplored country, crossed the wide, sandy and grassy deserts of the Platte, and arrived in July at the Rocky Mountains, in longitude about 106 deg. W. from Greenwich. Near the Rocky Mountains they met several bands of Kaskaias, Arrapahoes, Kiawas, and other erratic tribes, who frequent the country at the sources of the Platte, the Arkansaw, the Rio del Norte, and the Red River of Nachitoches. In their progress towards the south, they passed within 50 miles of Santa Fe in New Mexico, and falling upon a branch of the Rio Mora of Humboldt, which they found to be the Canadian fork of the Arkansaw, they returned to the east along its banks, and arrived at the Mississippi in October. In preparing the work the compiler has had free access to the numerous journals and documents of the party, and has received important assistance from Major Long and Mr. Say.

The Bombay Gazette mentions that an alphabet has lately been discovered, which will probably serve as a key to the ancient inscriptions in the Indian caves, such as Elephanta, Keneri, and others.—Their dates, uses, and origin, will thus be ascertained, and stand instead of the existing wild oriental fictions concerning them.

The literary world will be favoured in the ensuing winter, with a volume of letters from the pen of Mr. Beckford, author of "Vathek."

A Life of Sir Hudson Lowe, by an Officer of the 53d Regiment, will soon appear.

View of Publick Affairs.

During the last month there have been no great changes in any part of the world.

The Greeks are still contending against their oppressors; and that they have thus long, unsupported by any Christian power, been able to withstand the Turkish arms, affords a strong presumption of their ultimate success. To *gain time* is always important to the advocates of a good cause. Interest or passion may blind men for a while, but Truth, sooner or later, asserts her dominion.

There is no longer room to doubt of the independence of Spanish America. We should indulge, without reserve, our pleasure at this result of the war, could we believe that our brethren of the South will retire from the field in the same spirit that our fathers felt, at the close of the war which established our independence. But there is too much reason to fear that the contending interests in Southern America cannot readily be reconciled; that discordant passions cannot soon be soothed; and even that freedom is, for them, too early a gift to be properly prized. Our fears of this last evil are, however, somewhat lessened by the pleasing disappointment we experienced in regard to Spain herself. The influence of a greater degree of political wisdom than we thought could have entered Spain, has been apparent in all the events that have followed her revolution; and in none so much as in that firm moderation, which proves the

confidence of those who are at the head of affairs in the goodness of their cause, and in its final and complete prevalence. We are, however, among those who still consider it as problematical what will be the result of the disturbed state of society both in Spain and Portugal—what will be the permanent form of government and state of society into which the existing agitations will at last settle. With our hopes and wishes that it may be favourable both to religious and political freedom, we mingle many fears that this event may not be as near at hand as many anticipate.

The Congress of Verona which lately assembled, is said to have received and discussed propositions hostile to Spain—and to have laid them aside upon the resolute interference of the British representative.—Great Britain has been often accused of endeavouring to regulate war and peace according to her commercial interests. If those interests were properly pursued by her statesmen—we should wish that the charge might be well founded; for it is not more clearly the duty than it is the interest of every nation, to preserve the friendship and promote the intercourse of *every* people with *every other people.*

At the President's levee on the first day of the year, there were present some Cherokee Indians, and an ambassador from Mexico. Many interesting reflections are suggested by these circumstances, but we must leave them to our readers.

The President's Message to Congress contains the information that our Treasury is well filled—and congratulates us upon the prosperous situation of all our affairs.—We could wish that he had expressed the inference, which must be made by all who are right-minded, that we owe our comparatively happy and prosperous state to the smiles and benediction of the God of nations; whose sovereign providence has so long and so mercifully distinguished us from the greater part of the world. Akenside,—speaking of those whom a philosophy not falsely called *divine* has taught to look through Nature up to Nature's God—beautifully says,

To these the Sire Omnipotent unfolds
The world's harmonious volume, there to read
The transcript of himself. On every part
They trace the bright impressions of his hand:
In earth or air, the meadow's purple stores,
The morn's mild radiance, or the virgin's form.

It is to us delightful to extend our views of the Superintending Power, to social and national relations—and thus to confirm our anticipations of the gradual advance of mankind toward that state of improvement and happiness to which the prophecies of holy scripture direct our views. As Christian advocates we should be disposed, if we could gain an audience, to plead earnestly with our rulers to recognise, whenever a suitable occasion offers, our dependance on the God of providence, and never to shrink from the distinct assumption for this nation of a Christian character.

We had written thus far, when papers arrived bringing us intelligence that the Congress of Verona was broken up, leaving it to every power to decide upon its own conduct in relation to other nations.—The consequences of this decision are expected to be war between France and Spain, and between Russia and Turkey.—France it is said has been urging upon the Congress the necessity of an interference with Spain—on account of the danger to herself from the progress in that country of principles which are opposed to monarchical government. Can it be possible that the ultra royalists in France are blind to the immediate danger of a revolution at home, as soon as they assure the liberal party of foreign support? Are the German powers not aware, that the maintenance of peace abroad is the only method of repressing discontent at home? Are all parties blinded by the temporary success of the expedition against Naples?

Perhaps much may be traced to the influence of Russia. In no immediate danger from revolutionary movements, the emperor may not be unwilling that employment should be found for all the middle and western powers—so as to secure to him an unmolested march upon Constantinople.—He may calculate thus to avoid collision with the liberal party, whose final and general prevalence he may consider as an event becoming constantly more probable. These last accounts from Europe, however, do not appear sufficiently authentick to warrant their assumption as the ground of calculation. If they did we should not hesitate to say that another general war in Europe was imminently threatened.